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Preservative

AGAINST

UNSETTLED NOTIONS

IN

RELIGION.

BY

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B R I S T O L :

PRINTED BY E. FARLEY, IN SMALL-STREET.

M.DCC.LVIII.



T O T H E
R E A D E R.

MY Design in publishing the following Tracts, is not to reclaim, but to preserve: Not to convince those who are already perverted, but to prevent the Perversion of Others. I do not therefore enter deep into the Controversy even with Deists, Socinians, Arians, or Papists: Much less with those who are not so dangerously mistaken, Mystics, Quakers, Anabaptists, Presbyterians, Predestinarians, or Antinomians. I only recite under each Head, a few plain Arguments, which by the Grace of GOD, may farther confirm those who already know the Truth as it is in Jesus.

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AN EXTRACT OF

A *Short and Easy* Method

With the D E I S T S.

THE Truth of the *Doctrine* of Christ will be sufficiently shewn, if the *Facts* recorded of Him in the Gospels be true. For his Miracles, if true, evidence the Truth of what He delivered.

THE same is to be said as to *Moses*. If he brought the Children of *Israel* thro' the Red Sea, in the miraculous Manner related in *Exodus*, and did such other wonderful Things as are there told of him, it must follow, that he was sent from God. Therefore the whole of this Cause will depend upon the Proof of these *Matters of Fact*.

I. AND the Method I shall take is, *First*, To lay down such Rules, as to the Truth of *Matters of Fact* in general, that where they all meet, such *Matters of Fact* cannot be false: And then, *Secondly*, To shew that all these Rules meet in the *Matters of Fact* of *Moses* and of *Christ*; and that they

do not meet, or possibly can, in any Imposition whatsoever.

2. THE Rules are these, 1. That the *Matter of Fact* be such, as Mens Senses, their *Eyes* and *Ears* may be Judges of: 2. That it be done publicly, in the Face of the World; 3. That both public *Monuments* be kept up in Memory of it, and some outward *Actions* be performed; 4. That such *Monuments* and such *Actions* or *Observances* be instituted, and do commence from the Time that the *Matter of Fact* was done.

3. THE two first Rules make it impossible for any such Matter of Fact to be imposed upon Men, at the Time when such Matter of Fact was said to be done. For Example: Suppose any Man should pretend, that Yesterday he divided the *Thames*, in Presence of all the People of *London*, and carried the whole City, Men, Women and Children, over to *Southwark* on dry Land, the Waters standing like Walls on both Sides: I say, it is impossible, he could persuade the People of *London*, that this was true, when every Man, Woman, and Child could contradict him, and declare, they had not seen the *Thames* so divided, neither had gone over on dry Land. Therefore 'tis plain, no such Imposition could be put upon Men, at the Time when such public *Matter of Fact* was said to be done.

4. THEREFORE it only remains, That such *Matter of Fact* might be invented some Time after, when the Men of that Generation wherein the Thing was said to be done were all dead; and After-Ages might be imposed upon, so as to believe, that Things were done in former Ages, which were not.

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BUT against this the two last Rules secure us: For whenever such a Matter of Fact came to be invented, if not only *Monuments* were said to remain of it, but likewise public *Actions* and *Observances* to be constantly used ever since the Matter of Fact was done, the Deceit must be detected, by no such *Monuments* appearing, and by Experience of every Man, Woman and Child, who must know, that no such *Actions* or *Observances* were ever used by them. For Example, Suppose I should invent a Story of such a Thing done a thousand Years ago, I might perhaps get some to believe it. But if I say, that not only such a Thing was done, but that from that Day to this, every Man at the Age of *twelve* Years, had a *Joint* of his little Finger cut off, and that every Man in the Nation wanted a *Joint* of such a *Finger*, and that this *Observance* was Part of the Matter of Fact done so many Years ago, as a Proof of it, and had descended without Interruption, and had been constantly practised ever since the Matter of Fact was done: I say, it is impossible I should be believed in such a Case, because every one could contradict me, as to the Mark of cutting off a *Joint* of the Finger, which therefore would prove the whole to be false.

II. LET us come now to the Second Point, to shew, That the Matters of Fact of *Moses* and of *Christ*, have all these *Marks*, whereas no Imposture ever had, neither can have them all.

1. As to *Moses*, I suppose it will be allowed, That he could not have persuaded 600,000 Men, that he had brought them through the *Red Sea*, and done the other Matters of Fact recorded in his Books, if they had not been true; because every Man's Senses that was then alive must have contradicted it. So that here are the First and Second of the four Marks.

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IT was equally impossible for him to have made them receive his *Five Books* as Truth, and not to have rejected them as a manifest Imposture, which told of all these Things, as done before their Eyes, if they had not been done. See how positively he speaks, *Deut. xi. 2, &c. Know you this Day: For I speak not with your Children, which have not known and seen the Chastisement of the LORD your GOD,—his Miracles and his Acts which He did in the Midst of Egypt, unto Pharaoh and all his Land, and what He did unto the Army of Egypt; how He made the Water of the Red Sea to overflow them, as they pursued after you—And what He did unto Dathan and Abiram, how the Earth opened her Mouth, and swallow'd them up—But your Eyes have seen all the great Acts of the LORD which He did.*

HENCE we must allow, it was impossible, that these Books of *Moses*, if an Imposture, could have been put upon the People, who were then alive, when all these Things were said to be done.

THE utmost then that can be *supposed*, is, That these Books were wrote in some Age after *Moses*, and put out in his Name.

BUT, if so, it was impossible, that those Books should have been received as the Books of *Moses*, in that Age wherein they are *supposed* to have been invented. Why? Because they speak of themselves as deliver'd by *Moses*, and kept in the Ark from his Time. And there was a Copy of this Book to be left likewise with the King. *And it shall be when he sitteth on the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book: And it shall be with him; and he shall read therein all the Days of his Life, that he may learn to keep all the Words of this Law and these Statutes, Deut. xviii. 18, 19.*

HERE you see this Book of the Law speaks of itself not only as a Relation of what Things were then done, but as the standing Law and Statutes of

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of the Nation, binding the King as well as the People.

Now in whatsoever Age after *Moses* you suppose this Book to have been *forged*, it was impossible it could have been received as Truth : Because it was not then to be found, either in the Ark, or with the King, or any where else. For when invented, every one must know, that he had never heard of it before.

AND therefore they could less believe it, to be the Book of their *Statutes*, and the standing *Law* of the Land which they had all along received, and by which they had been governed.

COULD any Man at this Day invent a Book of *Statutes* or *Acts of Parliament* for *England*, and make it pass upon the Nation, as the only Book of *Statutes* that ever they had known ? As impossible was it for the Books of *Moses*, if they were invented in any Age after *Moses*, to have been received for what they declare themselves to be, The *Statute Law* of the Nation of the *Jews* : And to have persuaded the *Jews*, that they had acknowledg'd these Books all along from the Days of *Moses*, to that Day in which they were first invented ; that is, that they had own'd them, before they had ever so much as heard of them. Nay more, the whole Nation must in an Instant *forget* their former *Laws*, if they could receive these as such. And they could not receive them otherwise, because they vouched themselves so to be.

BUT further. These Books not only tell of wonderful Things done in the Days of *Moses*, but that all along from that Time, *public Institutions* were observed in Memory of them. As, the *Pasover*, in Memory of the *Death* of the *First-born*, and that the same Day, all the *First-born* of *Israel*, were dedicated to GOD by a perpetual *Law*; and the *Levites* taken for all the *First-born* of the *Israelites* : That *Aaron's Rod* which budded was kept

kept in the Ark, in Memory of the Destruction of *Korah, Dathan and Abiram*: That the *brazen Serpent* was kept (which remained to the Days of *Hezekiah*) in Memory of that wonderful Deliverance by looking upon it; and the Feast of *Pentecost*, in Memory of the dreadful Appearance of God upon Mount *Horeb*.

AND beside these Remembrances of particular Occurrences, there were other solemn Institutions, in Memory of their Deliverance out of *Egypt*, which included all the Particulars: As, the Sabbath; their daily Sacrifices and yearly Expiation; their New-Moons and several Feasts and Fasts. So that there were *Yearly, Monthly, Weekly, and Daily* Remembrances of these Things.

AND not only so, but the same Books tell us, That a particular Tribe was appointed by God, as his Priests; by whom alone the Sacrifices were to be offer'd, and these solemn Institutions celebrated: And that these *Levites* were likewise the chief Judges, even in all Civil Causes. Now whenever it be supposed these Books were forged, after *Moses*, it is impossible they could have been received as true, unless the Forgers could have made the whole Nation believe, that they had received these Books from their Fathers, had been instructed in them when they were Children, and had taught them to their Children. Moreover, That they had all been circumcised, and did circumcise their Children, pursuant to the Command in these Books. That they had observed the Passover, the New-Moons, the Sabbaths, with all the Feasts, Fasts, and Ceremonies there enjoined: That they had never eaten any Meats prohibited in these Books: That they had a magnificent Tabernacle, and a Priesthood confined to the Tribe of *Levi*. Now was it possible to persuade a whole Nation, That they had known and practised all these Things, if they had not? Or, Secondly, to have

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have received a Book for Truth, which said they had practised them, and appealed to that Practice? So that here are the Third and Fourth of the Marks above mentioned: Which as much secure any *Matter of Fact* from being invented in any After-Age, as at the Time when such *Matters of Fact* were said to be done.

2. I COME now to shew, That all these *Marks* meet likewise, in the *Matters of Fact* recorded of our blessed Saviour. And my Work will be the shorter, because all that is said before of *Moses* and his Books is equally applicable to *Christ* and his Gospel. His Miracles are there said to be done publicly, in the Face of the World. It is said, That 3000 at one Time, and about 5000 at another, were converted on Conviction of what was done before their Eyes, wherein it was impossible to have imposed upon them. Therefore here the two first Rules hold.

AND as to the Two Second, *Baptism* and the *LORD's Supper* were instituted, as perpetual *Memorials* of these Things, at the very Time when they were said to have been done, and have been observed in the whole Christian World, all along from that Time to this. And *Christ* Himself ordained *Ministers*, to preach and administer these Sacraments and to govern his Church, *always even to the End of the World*. Accordingly they have continued to this Day, and doubtless will, while the Earth shall last. So that the *Christian Clergy* are as notorious a *Matter of Fact*, as the Tribe of *Levi* among the *Jews*. And the Gospel is as much a Law to the *Christians*, as the Books of *Moses* to the *Jews*. And it being Part of the *Matters of Fact* related in the Gospel, That such an Order of Men were appointed by *Christ*, to continue to the End of the World, consequently if the Gospel was a Fiction, invented after *Christ*, then at the Time when

when it was first invented, there could be no such *Order of Men*, which must give the Lie to the Gospel, and demonstrate the whole to be false. But there ever hath been *such an Order of Men*, and *Sacraments* publickly administer'd by them. It was therefore as impossible Mankind should have been imposed upon in this Matter, by inventing it in After-Ages, as at the Time when those Things were said to be done.

III. To apply what has been said. Let any Deist in the World, shew any fabulous Action which has all these *Marks*. No: It is impossible. I do not say, That every Thing which wants these *Four Marks* is false. But that nothing can be false which has them *All*.

I HAVE NO Doubt, that there was such a Man as *Julius Cæsar*, that he fought at *Pharsalia*, was kill'd in the Senate-House; nor of many other ancient *Matters of Fact*, tho' we keep no publick *Observances* in Memory of them.

BUT this shews, That the *Matters of Fact* of *Moses* and of *Christ*, have come down to us better guarded than any others whatsoever.

AND yet those who would laugh any Man out of the World that would offer to deny *Cæsar* or *Alexander* their public Actions, do at the same Time value themselves for ridiculing the Histories of *Moses* and of *Christ*, which are infinitely better attested, and guarded by infallible Marks, which the others want.

IV. THERE are several other Topicks, from which the Truth of Christianity is proved, to all who will give themselves Leave to consider. As the Improbability that ten or twelve *poor illiterate Fishermen*, should form a Design of bringing the whole World to believe their *Delusions*, and the Impossibility of their effecting it, without Force of

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Arms, Learning, Oratory, or any one visible Thing that could recommend them! And to impose a *Doctrine* quite opposite to the *Lusts and Pleasures* of Men, and all worldly *Advantages or Enjoyments!* And this in an Age of so great *Learning or Sagacity,* as that wherein the Gospel was first preached. That these Apostles should not only undergo all the *Contempt,* but the severest *Persecutions,* and the most cruel *Deaths* that could be inflicted, in Attestation of what themselves knew to be mere *Deceit* and *Forgery* of their own contriving. Some have suffered for *Errors,* which they thought to be Truth: But never any for what themselves knew to be Lies. And the Apostles must know what they taught to be Lies, if it was so, because they spake of those Things, which they said, they had both seen and heard, had looked upon and handled with *their Hands.*

NEITHER can it be said, That they might have proposed some Temporal Advantages to themselves, but missed of them. For had it been so, when they saw their Disappointment, they would have discovered their Conspiracy: Especially when they might not only have saved their Lives, but got great *Rewards* for doing it. How is it then, That not one of them should ever have been brought to do this?

BUT this is not all. For they tell us, That their Master bid them expect nothing but Sufferings in this World. And they told the same to all whom they converted. So that here was no Disappointment. All that were converted by them were converted on the certain Expectation of Sufferings, and bid to prepare for them. *Christ* commanded his Disciples to *take up their Cross daily and follow Him;* and told them, That whoever did not forsake *Father, Mother, Children, Lands, and their very Lives,* could not be his Disciples.

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Now that this Doctrine of the Cross should prevail so universally against the Allurements of Flesh and Blood, and all the Blandishments of the World; against the Rage and Persecution of all the Kings and Powers of the Earth, must shew it's Original to be Divine, and it's Protector, Almighty. What is it else could conquer without Arms, persuade without Rhetoric; overcome Enemies, disarm Tyrants, and subdue Empires, without Opposition?

V. WE may add, The Testimonies of the most bitter Enemies of Christianity, both *Jews* and *Gentiles*, to the Truth of the Matter of Fact of *Christ*, such as *Josephus* and *Tacitus*; of whom the first flourished about forty Years after the Death of *Christ*, the other about seventy: So that they were capable of examining into the Truth, and wanted not Inclination to deny the Fact itself. But their confessing it, as also *Lucian*, *Celsus*, *Porphyry* and *Julian the Apostate*, is an undeniable Testimony to the Truth of these Matters of Fact.

VI. THESE Topicks, which have been largely insisted upon by many, cannot be denied by any Man of sound Reason. But I wave them for the present, and insist on One. And it now lies on the Deists to shew, any Matter of Fact of former Ages, which they allow to be true, that has greater Evidences of it's Truth, than the Matters of Fact of *Moses* and of *Christ*.

BUT I have given them greater Latitude than this. For I have shewn such Marks of the Truth of these Matters of Fact, as no other Facts of those Times; however true have, but these only. And I put it upon them, to shew any Forgery that has all these Marks.

THIS is a short Issue. Keep them close to this. This determines the Cause all at once.

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VII. 1. BUT if they still maintain, That all this is the Invention of Priests, they must own these Priests to be the wisest and cunningest of Mankind, who have such Power as to impose, at their Pleasure, upon the Senses of all Mankind, and to make them believe, that they had practised such public Institutions, enacted them by Laws, taught them to their Children, when they had never done any of these Things, or ever so much as heard of them before: Such a Power as this, must exceed all that is Human, and consequently place these Priests above the Condition of *Mortals*.

2. NAY, this were to make them outdo all that has ever been related of the *Infernal Powers*: For, though they have deceived some unwary Beholders by *lying Wonders*, yet their Power never reached, nor was ever supposed to reach so far, as to deceive the Senses of all Mankind, in Things of so public and notorious a Nature as these, to make them believe, that they had enacted Laws for such public Observances, continually practised them, taught them to their Children, and had been instructed in them themselves from their Childhood, if they had never enacted, practised, taught, or been taught such Things.

3. AND as this exceeds all the Powers of *Hell*, so it is more than ever God has done from the Foundation of the World. None of the Miracles that He has shewn, or Belief that He has required to any Thing revealed, has ever contradicted the outward Senses of any one Man in the World, much less of all Mankind together. For Miracles, being an Appeal to our outward Senses, if they should overthrow the Certainty of our outward Senses, must destroy with it all their own Certainty as to us: Since we have no Way to judge of a Miracle exhibited to our Senses, but upon the Supposition of the Certainty of our Senses.

If then the Christian Religion be a Cheat, and nothing else but the Invention of Priests, it makes their Power and Wisdom greater, than that of Men, Angels, or Devils; yea, more than God Himself ever shew'd: To impose upon the Senses of Mankind, in such public and notorious Matters of Fact.

4. AND this Miracle which the *Deists* must run into to avoid those recorded of *Moses* and *Christ*, is much greater and more astonishing than all the Scriptures tell of *them*.

So that these Men, who laugh at all Miracles, are now obliged to account for the greatest of all, How the Senses of Mankind could be imposed on, in such publick Matters of Fact.

VIII. UNLESS they can do this, it must appear, That Religion is no Invention of Men, but of Divine Original: That Priests are of the same Origin, and that their Order is a perpetual and living Monument of the Matters of Fact of their Religion, instituted from the Time when those Facts were done; the *Levites* from *Moses*, the Apostles and Christian Clergy from *Christ* to this Day. And these are as flagrant a Testimony to the Truth of the Matters of Fact of *Christ*, as the Sacrament or any other Public Institution: Besides that if these were taken away, the Sacraments and other publick Institutions, which are administer'd by them, must of Course fall with them.

LET us then consider the Priesthood, Sacraments, and other public Institutions of *Christ*, not only as Means of Grace, and Helps to Devotion, but as the great Evidences of the Christian Religion: Such Evidences as no pretended Revelation ever had or can have: Such as plainly distinguish it from all Legends and Impostures whatsoever.

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IX. WHAT a Condition then are they in, who depend that Life and Sense GOD has given them, in ridiculing the greatest of his Blessings, his Revelation by *Christ*, to redeem those from eternal Misery, who shall believe in Him? GOD in his infinite Mercy and Wisdom has so guarded his Revelations, as it is past the Power of Men or Devils to counterfeit. And there is no denying them, unless we will be so absurd as to deny, not only the Reason, but the Certainty of the outward Senses, not only of one or two or three, but of Mankind in general. This Case is so very plain, that nothing but Want of Thought can hinder any from discovering it. And they must yield it to be so plain, unless they can shew some Forgery, which has all the four Marks before set down. But if they cannot do this, they must quit their Cause, and yield a happy Victory over themselves. Otherwise they must sit down under the Ignominy of being not only the most pernicious, but the most inconsiderate and superficial of Mankind.



I have been thinking of you very much lately
 and wondering how you are getting on.
 I hope you are well and happy.
 I have been very busy lately
 but I have managed to find some time
 to write you a few lines.
 I have been thinking of you very much lately
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 I hope you are well and happy.
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The GODHEAD of *Jesus Christ*.

Translated from the FRENCH.

WE cannot carefully examine the Grounds which establish the Truth of the Christian Religion, without being convinced, that the same Principles establish'd the Godhead of our LORD *Jesus Christ*: Inasmuch that he who doubts, whether *Jesus Christ* be indeed the Supreme God, ought also to doubt of those Oracles on which Christianity is founded: And that he who is assured those Oracles are true, cannot doubt of the Godhead of *Christ*.

WE do not attempt to explain the Mystery of this, but to prove the Truth of it. Therefore we do not endeavour to shew, *How the Thing is*, by human Speculations, but to prove, *That it is*, by Proofs drawn from Divine Revelation. Meantime, as it is my Design to shew the essential Connexion which there is, between the Godhead of *Christ*, and the Truth of the Christian Religion, it is my principal Point, to prove that either both must be saved, or both perish in one common Wreck.

S E C T.



S E C T. I.

Wherein is shewn, that if Jesus Christ is not the true GOD, of the same Essence with the Father, the Mahometan Religion is preferable to the Christian, and Jesus Christ inferior to Mahomet;

C H A P. I.

That if Jesus Christ is not of the same Essence with the Father, the Christianity which we profess is the Corruption of the Christian Religion, and Mahometanism the Re-establishment of it.

IT is a Principle of Natural Religion, more antient than all other Religions, That there is an infinite Distance between the Creator and the Creature. Hence we cannot without Impiety debase GOD to a Level with the Creature: Nor can we without Idolatry raise any Creature to a Level with GOD. If then *Christ* is the Creator, the most High GOD, we can't without Impiety say, He is a mere Creature: And if He is a mere Creature, we can't without Idolatry, own Him to be the Most High GOD. So that if we are deceived in thinking He is the Supreme GOD, and worshipping Him as such, we can in no wise excuse ourselves from the Charge of flat Idolatry.

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It avails not to say, That we really believe He is so, and that our Worship at the Bottom is meant to the Supreme God. The same Plea may be urged for all Idolatries, past, present and possible. The Heathens who worshipped *Jupiter* really believed, That he was the Most High God: And their Worship was at the Bottom meant to the Supreme Being. But they were no less Idolaters for this.

NOR must we imagine, That any Creature, how excellent soever, can be the Object of Divine Worship. Those who worship the Stars are not less Idolaters than those who worship Wood and Stone: And those who worship Angels are equally Idolaters with those who worshipped the Stars. The Idolatry of the latter is not so gross, but it is as real as that of the former: For Idolatry consists not in worshipping a mean Creature, but any Creature at all.

Now Idolatry is a Crime which so violates the Law of God, as wholly to destroy the Spirit of Piety. In Truth it is directly opposite to the two great Ends of Religion. It evidently opposes the Glory of God, spoiling Him thereof to bestow it on a Creature. It opposes our Salvation: For the Scripture declares, *Idolaters shall not inherit the Kingdom of Heaven.*

HENCE it follows, That the Christianity which we profess, is the Corruption of the Christian Religion, and that *Mahometanism* is the Re-establishment of pure Original Christianity. For if this Religion when in its Purity acknowledged *Jesus Christ* as a mere Creature only, we turn it Upside down, when we worship *Jesus Christ* as being essentially God Most High. And if the Religion of those who worship Him as the Supreme God, is the Corruption of Christianity: Then *Mahometanism* which sets God infinitely above *Christ*, in this Respect, the Re-establishment of it.

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WE allow, that Christianity consists more in Practice, than in bare abstracted Speculations. But can we treat as bare, abstracted Speculations, Principles of so vast Importance, that according as they are false or true, we are Idolaters, or we are not? If *Jesus Christ* is Supreme God, He ought to be worshipped as such. Nor can our Adversaries without the utmost Impiety, refuse to acknowledge Him as the Supreme, and to worship Him under that Character: But if He is not, we cannot without Idolatry confound Him with the Supreme God. The Point in View is, To avoid Impiety or Idolatry: Consequently this is not a Point of mere Speculation, but closely connected with our Practice, and that in Things of the highest Importance.



C H A P. II.

That if Jesus Christ is not of the same Essence with the Father, we must regard Mahomet as sent of God.

IT has been shewn, That if *Jesus Christ* is not the Supreme God, *Mahometanism* is, in this Respect at least, the Re-establishment of pure Christianity. If it may be said, His Religion is, in other Respects, full of Fiction and Imposture: I ask, How came Truth and Error to make so close an Alliance? *Mahomet* is an Impostor. We all acknowledge this: But *Mahomet* has abolish'd Idolatry. This we suppose: See how two the most opposite Characters meet in one Person! If *Mahomet* has undeceiv'd the World with Regard to the Christian Idolatry (for so I must term the Worship

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Unsettled Notions in RELIGION. 23

Christians pay to *Christ*, if He is not the Supreme Being) by what Spirit did he so great a Work? Was it the Spirit of God, or the Spirit of the Devil? If he acted by the Spirit of the Devil, how came he to abolish Idolatry? If he acted by the Spirit of God, how is he an Impostor?

HEATHEN Idolatry was overthrown before he appeared, by the Preaching of the Apostles and the first Christians. It was not *Mahomet* therefore who did this. But it was he who taught, That the Christians were Idolaters, by worshipping *Christ* as the Supreme God. He counted no Pains more essential, then to recover those from their Error, who under the Name of the Trinity, worshipped in Effect more Gods than one. For it is thus he speaks in his *Koran*. *Christ* then and his Apostles were the Reformers of the Heathen World, by destroying Heathen Idolatry. But *Mahomet* ought to be consider'd as the Reformer of the Christian, by destroying the Christian Idolatry.

As then we should have been much amazed, if the Apostles had destroyed Heathen Idolatry by teaching Fables, is it not equally amazing, That *Mahomet* should have abolish'd the Christian Idolatry by Impostures.

CHRIST declares, We are to know Teachers by their Fruits. Now, judging by this Principle, we cannot but have a very high Opinion of *Mahomet*, and acknowledge him as a great Prophet, if indeed he has taught Men not to confound the Supreme God with a Creature. He has enlighten'd many Nations and many Ages. He has placed God on the Throne of God, and the Creature in the Rank of a Creature. What could be more holy than such a Design? What more grand than such a Work?

CERTAINLY, if *Mahomet* has enlightened the World, by scattering the Darkness of this deep superstition, it would be a great Injury to contest any

any of those Titles which the *Musulmen* give him. Nay, we may boldly say, he ought to be regarded as a Teacher of Truth, as a Prophet, as greater than the Prophets of the Law, yea as a greater Prophet than *Jesus Christ* Himself! Strange Paradoxes these! Yet they are certain and evident Truths, if *Jesus Christ* is not the Supreme God.

I SAY, A Teacher of Truth. None can doubt of this, since he taught Men the most essential Truths. This first Element of Religion, "No Creature ought to be worshipped as the Supreme God," is the Ground of Natural Religion distinguished from Superstition, of the Jewish Religion distinguished from Heathen Idolatry, and of the Christian Religion in its Purity. *Mahomet* then who has established his Religion upon this grand Principle, is not only a Teacher of Truth, but likewise a Teacher who re-establishes all those Truths which are most important and most essential to Religion.

"HOWEVER you cannot deny, That *Mahomet* flatters our worst Passions, and is rather a carnal than a spiritual Teacher." If this is so, how astonishing is it, that so much Truth should be joined with so much Vice and Impurity! For we know, that *there is no Communion between Light and Darknes*: And consequently, That if *Mahomet* did not act by the Spirit of God, he acted by the Spirit of the World: If he did not act by the Spirit of the World, he acted by the Spirit of God. Let us then search in him for the Characters of the one or the other of these Spirits. We are told, That *Mahomet* is impure both in his Maxims and Morals. This is the Character of the Spirit of the World: But it is contested. We know, he has reform'd Religion, by abolishing the Christian Superstition, and causing One God to be worshipped every where. This is the Character of the Spirit of God, and the Fact is incontestable. It is then
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Unsettled Notions *in* RELIGION. 25

more certain, with Regard to us, That *Mahomet* has the Character of the Divine, than of the Diabolical Spirit.

If he was an Impostor, how came an Impostor to prosper the good Pleasure of God, inlighten the World, destroy Idolatry? Would God have made an Impostor the Instrument of his Mercy, and the Minister of his Glory? What should we have thought of Divine Providence, if it had chose Devils, appearing like Men, to preach the Gospel? We should have believed, either that God design'd to make the Gospel detested, by putting it in the Devil's Mouth: Or to consecrate the Devil, notwithstanding his Wickedness, by making him the Depositary of the Gospel. The more odious this Comparison is, the more it illustrates the Truth. For what we say of the Devil, we say of Seducers, his Ministers; of *Mahomet* in particular. If such an Impostor was chosen by Providence to re-establish the true Religion, Providence design'd either to make Religion infamous, in re-establishing it by an Impostor, or to consecrate Imposture, by making Choice of it, to re-establish Religion: But the one or the other of these Suppositions are impious and extravagant.



C H A P. III.

That if Jesus Christ is not of one Essence with the Father, Mahomet is a great Prophet, the greatest of the Prophets, and even preferable in all Respects to Jesus Christ.

BUT we may go farther still. According to this Supposition, *Mahomet* may be regarded

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not only as a Prophet, but as a greater Prophet than any of those of the Old Testament. They spake only to a single Nation: But he to the then most civilized and most considerable Part of the World. They succeeded each other; because no one of them lived long enough to instruct the Men of different Ages. *Mahomet* needed neither Companion nor Successor to banish Idolatry for ever out of the Countries which received his Doctrine. The antient Prophets wrought divers Miracles, to destroy Superstition and Idolatry. *Mahomet*, without any Miracle ruin'd the Idolatry spread over the World. Even *Moses* did not know God as He is. *Christ* alone both knew and revealed Him. But on that Supposition, *Mahomet* has reveal'd Him more perfectly than *Jesus Christ*: And ought therefore, if that Supposition hold, to be esteem'd a greater Prophet than Him: And that, whether we consider his Doctrine, or the Success of his Ministry. As to the Success, the Thing itself speaks. *Christ* caus'd his Gospel to be preach'd in all the World. But scarce had He destroy'd one Sort of Superstition, when Men fell into another no less dangerous. They were no sooner deliver'd from the Heathen Idolatry, than they fell into the Christian. *Mahomet* establish'd his Religion upon firmer Foundations; and took surer Measures to hinder Idolatry from reviving, after it had been destroy'd: So that ever since his Religion subsisted, his Followers have never relaps'd into it.

NOR is this strange. For (on the *Arian* Scheme) the Doctrine of *Mahomet* has a natural Character more opposite to Idolatry than that of *Jesus Christ*: Of which any one will be convinced, who compares the Language of *Christ*, whether speaking Himself, or by his Apostles, with the Language of *Mahomet*.

JESUS CHRIST says, That He was before John the Baptist, yea, before Abraham: That He was

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Unsettled Notions in RELIGION. 2,

in Glory with the Father before the Foundation of the World; that He is *Alpha and Omega*, the Beginning and the End, the First and the Last: That He was in the Beginning; that He was with GOD; and that He was GOD: That all Things were made by Him, and without Him was not any Thing made that was made: That the Worlds were made by Him; That He was before all Things, and by Him all Things consist. He tells you, That there is one LORD Jesus Christ thro' whom are all Things, and we thro' Him: That it is He who hath laid the Foundations of the Earth, and the Heavens are the Work of his Hands.

He styles Himself the Son of GOD, the only Son of GOD, the only Begotten of the Father: Immanuel, that is, GOD with us; GOD manifested in the Flesh: The LORD and GOD: The Saviour, the Great GOD, the GOD and Saviour of the whole World.

AND that we may not doubt, in what Sense these Expressions belong to Jesus Christ, it is highly remarkable, That (speaking Himself or by his Apostles) He applies to Himself those Words of the Prophets, which clearly belong to the Supreme GOD, and contain the most peculiar and most incommunicable Characters of his Glory. It was said in the Law, *Thou shalt worship the LORD thy GOD, and Him only shalt thou serve*: But St. Paul informs us, That GOD bringing his First-begotten into the World, said, *Let all the Angels of GOD worship Him*. GOD had said by *Isaiah* (c. xxxv.) *to the Faint-hearted, Be strong; fear not. Be- hold your GOD will come, taking Vengeance; GOD will come with a Recompence, and He will save you. Then the Eyes of the Blind shall be open'd, and the Ears of the Deaf shall be unstopped: Then the Lame shall leap as an Hart, and the Tongue of the Dumb shall sing*. Now this Scripture Christ plainly applies to Himself, in his Answer to John's Disciples, thereby declaring Himself to be the GOD of Israel;

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the GOD of Vengeance and Recompence, the GOD of their Salvation: All which are Titles applied in the antient Oracles to the Supreme GOD alone. GOD had said by the Psalmist, *Thou in the Beginning laidst the Foundations of the Earth, and the Heavens are the Work of thy Hands. They shall perish; but Thou remainest: They all shall wax old as doth a Garment: As a Vesture shalt Thou change them and they shall be changed; but Thou art the same and thy Years shall not fail.* It cannot be denied, That all these Things are spoken of and to the Most High GOD: No more than that they are all applied to *Jesus Christ* in the First Chapter of the Epistle to the Hebrews. It was said by Zechariah, *GOD will pour upon the House of David, and upon the Inhabitants of Jerusalem the Spirit of Grace and of Supplication: And they shall look unto Him whom they have pierced and mourn, as a Man mourneth for his only Son.* One cannot doubt but it is the most High GOD who speaks in this Prophecy. Just before the Prophet had said, *The LORD who stretcheth out the Heavens and layeth the Foundations of the Earth, and formed the Spirit of Man within him, hath said,—I will pour upon the House of David, &c.* But this St. John applies to Christ, Again, another Scripture saith, *They shall look on Him whom they have pierced.* It is the Most High GOD, whom Isaiah introduces speaking thus, *By Myself have I sworn, that every Knee shall bow before Me, and every Tongue shall swear unto Me:* Mean time it is certain that St. Paul applies this also to *Jesus Christ*. For after having said, *We shall all appear before the Judgment-seat of Christ:* He adds, *For it is written, As I live, saith the LORD, every Knee shall bow before Me, and every Tongue shall give Praise to GOD.*

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C H A P. IV.

That if Jesus Christ is not of the same Essence with the Father, Mahomet was more true, more wise, more charitable, and more zealous for the Glory of GOD than Him.

SEE how *Jesus Christ* speaking by Himself or by his Followers, equals and confounds Himself with the Most High ! Sometimes saying of Himself the Things which can belong to none but the Supreme GOD : Sometimes applying to Himself those Oracles which can agree to no other.

MAHOMET has not done this. He continually declares, That there is no GOD but the Eternal Father. He stiles himself a Prophet, a Man sent of GOD ; but he never aims at passing for GOD. He grants that *Jesus Christ* was sent of GOD ; but he would not have Him stiled either GOD, or the Son of GOD. His Words are neither equivocal nor obscure. He says in express Terms, *They are Infidels who say, That the Son of Mary is GOD.* He says, *The Christians are Infidels, making three Gods, whereas there is but One.*

MAHOMET therefore, if our Adversaries are right, was both more true, more wise, more charitable, and more zealous for the Glory of GOD than *Christ*. These are Consequences which our Soul abhors ; but which we cannot but allow, if *Jesus Christ* is not of one Essence with the Father.

IN this Case, *Mahomet* would be more true; at least, in what is the Essence of Religion, what concerns the Glory of the Most High God. This will be clear, if we recollect the surprizing Propositions, wherein *Christ* equals Himself with the Most High, and compare them with those Propositions of *Mahomet*, which are flatly contradictory to them.

CHRIST says, That He was in the Beginning, and that He was GOD. *Mahomet*, That *Jesus Christ*, was not in the Beginning, and that He was not GOD. The Doctrine of *Christ* is, That all Things were made by Him; that He created all Things, visible and invisible: That He laid the Foundations of the Earth, and the Heavens are the Work of his Hands. The Doctrine of *Mahomet* is, That all Things were not made, nor any Thing made by *Jesus Christ*: That He neither created Things visible nor invisible, and that neither Earth nor Heaven are the Work of his Hands. The Evangelists tell us, That GOD has given his Glory to *Christ*, and that we are to honour Him even as we honour the Father. *Mahomet* on the contrary, maintains, That GOD has not, and cannot give his Glory to *Jesus Christ*: And that when any one thus honours the Son, he thereby dishonours the Father. *Christ* applies to Himself all those antient Oracles which describe the Supreme GOD: JEHOVAH, a GOD. loving Righteousness and hating Iniquity; He who treasures the Waters of the Sea in the Hollow of his Hand, who weighs the Mountains in a Ballance; the Creator of the Earth and the Heavens, the First and the Last, the Beginning and the End of all Things. He who swears by Himself: He to whom every Knee shall bow, and every Tongue give Praise; He who liveth, the LORD, the Redeemer, the GOD of Israel; who saith, There is no GOD beside Me. Whereas *Mahomet* says, All these Titles belong only to the Father, and are impious and blasphemous if applied to

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any other. Now the Language of *Mahomet* and of *Christ* cannot both be true ; for they are flatly contradictory. One therefore must be true and the other false. If then *Christ* is a meer Creature, that of *Mahomet* is true ; and consequently, that of *Jesus Christ* is false. So that on this Supposition, it is manifest, that *Mahomet* is more true than *Jesus Christ*.

It would, *Secondly*, follow, that he was more wise. Wisdom is shewn in chusing the most proper Means to attain the End proposed. Now the End which *Mahomet* declares he proposes, is, To have the Supreme GOD acknowledged as the only GOD, as raised above all other Beings, and to be distinguished in all Acts of Religion from every other, even from *Jesus Christ*. And he has chosen the most clear and proper Expressions in the World, to attain this End. He declares aloud, That all who acknowledge *Christ* to be GOD, are real Idolaters. This is the certain Way to attain that End. See whether *Christ* takes as sure a Way to attain His End, we suppose, is, To glorify GOD. To glorify GOD is evidently to exalt Him above all other Beings. But at the same Time that *Christ*'s Design was, to exalt Him thus, He abases Him, by confounding Himself with Him. For is it not confounding Himself with Him, to call Himself GOD ? To ascribe to Himself the Work of Creation, with the Attributes of GOD, and to apply, or suffer to be applied to Himself, those antient Oracles which contain the most essential Characters of the Glory of the Most High ? Do you say, " It suffices, that He declares, *The Father is greater than I.*" Not so. For first, It would be a most arrogant Modesty for a bare Creature, to say, The Most High GOD is greater than Me. And again, What does it avail for *Christ* to say this one single Time, on one single Occasion,

sion, while his constant Behaviour, his Language, and the Language which He taught all his Disciples, say continually, That He and the Father are one, and confound Him with the Supreme God?

If it be said, "This is not the Meaning of those Expressions:" I answer, If they have any other Meaning, they are not a little obscure and equivocal. And this cannot be denied, seeing Men have read and heard them for so many Ages, without understanding them. Nay, and the first Impression which they naturally make on our Understanding, leads to no other Meaning than this.

Now this suffices to prove, That *Jesus Christ* was less wise in his Expressions than *Mahomet*. For *Mahomet* has spoken clearly and strongly to shew, That the Supreme God must not be confounded with any Creature. *Jesus Christ* on the contrary uses, or (which comes to the same) permits his Disciples to use, Expressions obscure, equivocal, and which by the Impression they naturally make, confound *Christ* with the Supreme God. It follows, That the Language of *Mahomet* is more proper than that of *Jesus Christ* to glorify the Supreme God, and consequently, that if the Design of *Christ* was to glorify God, He has less succeeded therein than *Mahomet*: A Conclusion equally impious and extravagant.

I ADD, *Thirdly*, That were the Opinion of our Adversaries true, *Mahomet* would be more charitable than *Jesus Christ*. For two Things are certain. The one, That there is no greater Charity, than to keep Men from Idolatry; since it is Death to the Soul, and no *Idolater shall inherit the Kingdom of Heaven*. The other, That it is *Mahomet*, and not *Christ* (if He is not of the same Essence with the Father) who has taken the proper Measures to hinder Men from falling into Idolatry. *Mahomet* abolish'd the Christian Idolatry, and laid

such

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such a Foundation for his Religion, that no Man begins to be an Idolater, but by ceasing to be his Disciple. But *Jesus Christ* (if our Opponents be right) has by his constant Manner of Speaking, given Occasion to as real Idolatry as ever was in the World. For He not only permits Men to treat Him as God, but to ascribe to Him the incommunicable Attributes of the Godhead, and apply to Him the antient Oracles which express the the most peculiar Characters of the Supreme Being. It is a surprising Thing, for Example, That *Christ* appearing to *Thomas* after his Resurrection, permits him to say, *My LORD and my GOD*, without any Reproof for confounding the Creature with the Creator. *Thomas* had been an Unbeliever, and was now an Idolater. Of the two Extremes surely the last is the worst. His Unbelief is less criminal than his Idolatry. The former struck directly at *Christ* only, but the latter at God. Therefore *Thomas* had better have remained in Unbelief, than to change from Unbelief to Idolatry. Yet *Christ* reproves him for the former, and not for the latter, which is quite astonishing. And this appears the more uncharitable, because He could not but know what Impression these Expressions made upon Men in general, upon his Friends, and upon his Enemies. He knew both the Past and Future. He knew the *Jews* had accused Him of Blasphemy, for Expressions less strong than these. He was not ignorant, That the same Expressions would give Occasion to Christians in following Ages, to confound Him with the Supreme God, by maintaining that He was of the same Essence with Him. Knowing all this, Charity doubtless required, that He should surpress and avoid all these Expressions. Yet He not only permits his Disciples to speak thus, but likewise to leave them in Writing, without any Explanation or Softning.

Fourthly,

Fourthly, If *Jesus Christ* was not the Supreme God, *Mahomet* was more zealous for the Glory of God than *Christ*. The essential Glory of God consists in the Eminence of his Perfections, which raise Him above all other Beings: The Exterior Glory of God, in those Acts of Worship, which distinguish Him from all Creatures. Now we easily comprehend, that *Mahomet* has glorified God, by distinguishing Him from all other Beings: But how does *Christ* glorify Him, when all his Expressions tend to confound a meer Creature with the Most High! These Expressions which ascribe to a Creature the Glory of the Creator, are truly sacrilegious. If they were equivocal, they would be impious still: But they are not equivocal at all. They are a plain direct Application of the Glory of the Supreme God to *Jesus Christ*: Consequently, they are plain direct Blasphemy, if He is not the Supreme God.

THEREFORE if *Jesus Christ* is a mere Creature, it manifestly follows, That *Mahomet* who had nothing more at Heart, than to establish the Worship of the one Supreme God, has spoken agreeably to Truth, to Wisdom, to Charity, and to Piety. Whereas *Christ* if He be not God, has spoken falsely, unwisely, uncharitably and impiously.

BUT if on the contrary, *Jesus Christ* be of one Essence with the Supreme God, it is plain that *Christ* spoke agreeably to Truth, when He ascribed to Himself the Names, Titles and Works of God: He spoke in the wisest Manner, seeing He used those Expressions which were most proper to declare this grand Principle. He spoke charitably, since He would not leave us in Ignorance of so necessary a Truth; and in a Manner promotive of Piety: Since to dishonour the Son, is to dishonour the Father also.



S E C T. III.

Wherein is shewn, That if Jesus Christ was not the true GOD, of the same Essence with the Father, the Sanhedrim did an Act of Justice, in putting Him to Death.

C H A P. I.

That Jesus Christ takes the Name of GOD.

✱✱✱ S *ine* Sentiment of those who believe
✱✱✱ A *Christ* to be a mere Man, would con-
✱✱✱ A *secrate* the Mahometan Religion, so it
✱✱✱ would justify the most execrable Par-
ricide which was ever committed.
Namely, The Murder of our Blessed Saviour.

To justify this, we need only shew, *First*,
That the Sanhedrim had a Right to judge Him :
Secondly, That they had Reason to condemn Him
as a Blasphemer, and *Thirdly*, That they had a
Right to put Him to Death. But it is certain,
all these Propositions are true, if *Jesus Christ* is a
mere Creature.

As to the Right which they had to judge *Jesus*
Christ it is incontestable. For the Sanhedrim was
the Council establish'd by God Himself, to take
Cognizance

36 *A PRESERVATIVE against*

Cognizance of all capital Offences, relating either to the Tranquility of the State, or the Preservation of Religion.

It is no less certain, That they had a Right to put Him to Death, if He was convicted of Blasphemy. So that all the Question is, Whether He really could be convicted of it? And nothing is more sure: Nothing can be more plain, if we observe either his own Words, or those of his Disciples. For hence it manifestly appears, 1. That *Christ* was called *GOD*: 2. That the Attributes of *GOD* were ascribed to Him, and the Honour which had never been paid to any but *GOD*: 3. That He caused Himself to be worshipped; and, That He applied to Himself all those antient Oracles which express the Glory of *GOD*: 4. That He made Himself equal with *GOD*: Now it is evident, That all this cannot be said of any Creature, without the most apparent Blasphemy.

THERE are but two possible Ways of evading this: Either to prove, That *Jesus Christ* was not called *GOD*, that He did not cause Himself to be worshipped, that He did not pretend to be equal with the Father, and that He did not pretend to apply to Himself those antient Oracles which express the Glory of the Supreme *GOD*: Or to shew, That a mere Man may without Impiety assume the Name of *GOD*, with all the Attributes which it includes, and the Glory and Worship which are due to it.

To prove the first is impossible. *Jesus Christ* is called *GOD*. He is termed, *The great God*. *Thomas* says to Him, *My LORD, and my God*. *St. John* says, *The Word was GOD*. *St. Paul* terms Him, *GOD manifested in the Flesh*. And every one knows, this Name expresses the Glory of a Being, raised above all Creatures: That it is peculiar to the Supreme Being. What then can

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we think of any, who is not the Supreme Being, and yet dares to assume that Name? Without Question he would be justly condemned for blasphemous Impiety.

HAD not the *Jews* then Reason to be offended, that *Jesus Christ* being but a mere Man, should make Himself GOD? And can we censure the Sentence they passed upon Him, if He was not the GOD that created Heaven and Earth?

THEY attached the Idea of the Supreme Being to this Name of GOD, because they had learned from the Prophets, that there is but one GOD who made Heaven and Earth; that all other Gods are but Vanity, and should perish from off the Earth. If they were deceived, they were deceived together with the Prophets, who threw them into that Error. If they were not deceived, they had Reason to condemn all those who usurped the Name of GOD.

PERHAPS it will be said, That *Jesus Christ* did not stile Himself GOD, but *the Son of GOD*: And that He justifies Himself therein, in a Manner which shew'd, that He did not aspire to the former Title, seeing He cites for that End those Words of the Psalmist, *I have said, ye are Gods*. But our Adversaries themselves agree, that *Christ* on this Occasion as on several others, as it were conceals his Glory, and does not say to the *Jews* all that He might have said. For altho' these Words might seem to imply, that He was GOD in no other Sense than as Magistrates are so stiled in Scripture, yet themselves allow Him to be GOD in a far higher Sense than this, and indeed in a Manner peculiar to Himself. But not to insist on this, were it true, that He had never Himself assumed the Name of GOD, and that the Sanhedrim could have alledg'd nothing of this Kind, to justify their Sentence against Him: It is at least incontestable, That his Disciples have given Him both the Titles and the At-

tributes of GOD. The succeeding Jews therefore, knowing that the Spirit of Christ was the same with that of his Disciples, could not but approve of the Sentence of their Fathers, condemning him as a Blasphemer.

IN a Word. If He who was in the Fulness of Times to come, to *redeem* Sion, and turn away *Iniquity* from Jacob, was to be the true GOD the GOD of Israel; and if the Oracles of the Prophets clearly testify this, then are the Jews without excuse. But if he was to be but a mere Man, or a mere Creature, neither can his Disciples be excused; nor can *Jesus Christ* Himself be accounted innocent, but a Blasphemer worthy of Death.



C H A P. II.

That his Disciples ascribe to Jesus Christ all the principal Titles, which in the Writings of the Prophets form the Idea of the Supreme GOD, and essentially distinguish Him from all Creatures.

WHAT farther shews, That *Jesus Christ* assumes the Name of GOD in the true and proper Sense, is that the Apostles ascribe all those Works and Attributes to Him, which the Prophets ascribe to none but the Most High.

THE Prophets constantly speak of the creating Heaven and Earth, as the peculiar Work of the Most High. But this the Apostles ascribe to *Jesus Christ*. By Him, saith St. John, all Things were made. He hath created, saith St. Paul, Things visible

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visible and invisible. He laid the Foundations of the Earth, and the Heavens are the Work of his Hands. Thus do they characterize *Christ* by the Creation of all Things, the standing Character by which the Prophets use to distinguish the Supreme God, and to exalt Him above all Things, by ascribing to Him the Power which made them. What Impiety were this, if He were a mere Creature?

Secondly: THE Prophets speak of GOD, as of one who knoweth all Things. But this also is ascribed to *Christ*. LORD, saith St. Peter, *Thou knowest all Things: Thou knowest that I love Thee.* Now either this is Blasphemy or a Truth. If He does know all Things, it is a Truth. If He does not, it is Blasphemy; there is no Medium. If it is a Truth, He who is Truth itself could not but approve of it. But if it was Blasphemy, both the Glory of GOD, and the Care He had for the Salvation of his Disciple required that He should set him right and severely censure him. When this Apostle would have hindered Him from going to suffer at Jerusalem, our LORD rebuked him sharply, *Get thee behind Me, Satan; thou art an Offence unto Me.* And when he was robbing GOD of his peculiar Honour, to give it to a Creature, could He have kept Silence? Certainly that which was reprobable in St. Peter's Zeal, on the Way to Jerusalem, was his inconsiderate Desire to hinder a Work which was for the Glory of GOD. But in this Assertion, if it be not true, he not only speaks inconsiderately, but openly blasphemes against GOD, by giving his Glory to another.

St. PETER here ascribes to *Christ* both the knowing all Things in general, and in particular, what passes in the Heart. *Thou knowest all Things: Thou knowest that I love Thee.* But this is a most essential Character of the Supreme GOD. *The Heart of Man is deceitful* (saith GOD by Jeremiah) *and desperately*

desperately wicked: Who can know it? I the LORD, I am He, who know the Hearts and search the Reins. So Solomon, *Thou alone knowest the Hearts of Men.* Two Things are here affirmed. The First, That GOD knows the Hearts of Men; the Second, That none else does. Whence it follows, That the Character of *Searcher of Hearts* is, according to the Prophets, peculiar to the GOD of Israel. But in how solemn a Manner does *Jesus Christ* ascribe this glorious Title to Himself? *And all the Churches shall know, That I am the Searcher of the Hearts and Reins.* Thus He attributes to himself, not barely the Name of GOD, but the peculiar Character given of Him by the Prophets. Consequently, either He is indeed the GOD of Israel, or the *Jews* had Reason to regard Him as a Blasphemer.

Thirdly, THE Prophets describe the Supreme GOD as the Saviour, the only Saviour of the World. So *Isaiah*, *Look unto Me, and be ye saved, all the Ends of the Earth:* Manifestly implying, There is no other Saviour. I allow, the Prophet here alludes to the Idols of the Heathens, which were not able to save them. But nevertheless, he establishes this general Principle, That it is GOD alone who can save the *Ends of the Earth*. This cannot be doubted, if we consider those Words of GOD by the same Prophet, *Am not I the LORD? Is there any other GOD beside Me? There is no other GOD, just and that saveth, but Me.* Now *Jesus Christ* not only professes to save Men, but names Himself *The Saviour*, by Way of Eminence. And must it not be owned, That he hereby attributes a Name to Himself, which belongs only to the GOD of Israel? But if this be an eternal Truth, That there is no other GOD, *just and that saveth, but the GOD of Israel:* How can we help regarding Him as a Blasphemer, who not being the GOD of Israel, yet stiles Himself *the Saviour of the World,*

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World, of the Ends of the Earth? The Prophets acknowledged but one GOD and Saviour, namely, The GOD of Israel, the Most High GOD. He therefore who stiles Himself GOD and the Saviour of all the Earth, not only takes to Himself the Name of GOD, but takes it in the highest Sense wherein it occurs in the antient Oracles.

Fourthly, THE Prophets to distinguish the Supreme GOD from all others, say, *He is the First and the Last.* But *Jesus Christ* assumes this Title to Himself, no less than five Times in the *Revelation*. That this is the incommunicable Title of the Most High, may appear from many Considerations. 1. Every one allows, That this Title was never given before *Christ* came to any but the Supreme GOD. 2. There is no Doubt, but if any before Him had assumed it, He would have been charged with Blasphemy; And so would any one, 3. who at this Day attributed it to Himself. 4. This Title is placed amidst the strongest Descriptions of the Supreme Majesty of GOD: Add to this, It is so blended with the other Attributes which are peculiar to the Supreme GOD, that it is not possible to separate one from the other. Sometimes it is mingled with his Power: As when it is said, *Who is He that hath done this? It is He that calleth the Generations from the Beginning. I am the LORD: I am the First, and with the Last, I am He.* Sometimes with his Glory and Majesty; as, *Thus saith the LORD, the King of Israel, and his Redeemer, the LORD, the GOD of Hosts: I am the First and the Last, and there is no other GOD beside Me, and who is like unto Me?* You see that after having said, *I am the First and the Last,* GOD adds, *Who is like unto Me?* Giving us to understand, That none but He possesses the Majesty and Glory which is contained in that Title and the others that accompany it. Sometimes He joins

this Title with the great Work of Creation, ascribing to Himself both the one and the other. As, *Hear Me, Jacob, and thou Israel, whom I have called. I am the First and the Last; and it is my Hand that hath laid the Foundation of the Earth.* Certainly then, either *Jesus Christ* is the Most High God, or He is the most grievous Blasphemer that ever lived. If therefore He was not the Most High, the *Jews* did well in condemning Him to Death, and in opposing to the uttermost his whole Religion, grounded on such shocking Blasphemy.



C H A P. III.

That the Apostles make Jesus Christ equal with GOD.

ST. PAUL scruples not to say, That *Jesus Christ* thought it no Robbery to be equal with his Father. And his Father, without all Controversy is the Most High God. It is remarkable, that he who speaks thus is *St. Paul*, who of all Men in the World, ascribes the most to Grace, and most carefully refers all Things to the Glory of God. Would one who is so careful, not to ascribe to Second Causes any of the Praise that belongs to God, have lightly used an Expression, which sets :Creature on a Level with his Creator?

I DESIRE three Things in particular, may be consider'd on this Head. The *First* is, That God had solemnly declared by his Prophets, there was none like unto Him. He had not said it once or twice only, but had repeated it a thousand Times. He had spoken it in a Manner capable of confound-

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ing Idolaters : He had made it the grand Principle of his Religion. St. Paul knew this : He had read the Oracles of GOD again and again. Yet St. Paul dares answer that Voice from Heaven, *Who is like unto Me?* by boldly answering, "*Jesus Christ* : He thought it no Robbery to be equal with this great GOD.

THE Second Consideration is, The Apostle could not but know, that Reason, (or rather Pretence) for which *Christ* had been accused and condemned by the *Jews*, was that He made Himself like and equal to GOD. This was an insufferable Offence, to them who had heard GOD saying by the Prophets, *Who is like unto Me?* St. Paul did all that lay in his Power, to draw the *Jews* to Christianity : But instead of justifying the Christian from the Crime of equalling a Creature with the Creator, at a Time when this was so necessary both for the Salvation and for the Glory of GOD, he affirms, That *Jesus Christ* thought it not Robbery to be equal with GOD ! Would he who rent his Garments, when they took him for *Mercury*, a Subaltern GOD of the Heathens, have dared to equal a mere Creature with the Most High GOD ?

IN the Third Place, I consider, That the other Expressions of the Apostles, are a sure Comment on this : And that as the Apostles of *Christ*, not only attribute to Him the Name of GOD, but attribute it with the very same Idea which the Prophets had affix'd to it : As they give Him the Titles which could not possibly belong to Him, if He were not equal with GOD : It cannot be doubted, but St. Paul here uses the Term in it's proper and literal Sense.

OBSERVE four Judgments which the *Jews* might reasonably form hereon. They judged, *First*, That *Christ* was a mere Creature : *Secondly*, That we cannot without Impiety say, That a Creature is equal with GOD : *Thirdly*, That the Disciples

Disciples of *Christ* did say, *Christ* was equal with God, equalling a Creature with the Creator: And, *Fourthly*, That they ought, for so doing to be treated as Blasphemers. This last is but a just and natural Conclusion from the three preceding. For how properly might they have said to the Apostles, "When God saith, *Who is like unto Me?*" He does not exclude a Resemblance of Conformity and Analogy; (for thus we are like Him in many Respects) but a Resemblance of Equality. And it is this very Resemblance which you ascribe to a Creature, when you affirm, That Jesus Christ *thought it not Robbery to be equal with God*. For if you spoke this only of a Resemblance of Analogy, you say nothing: This may be ascribed either to Angels or Men: And yet no Angel or Man, could or ought, to have exprest himself in this Manner. You must therefore ascribe a Resemblance of Equality to Him, according to the Truth and natural Force of the Expression.

In fine: If *Jesus Christ* was not equal with God, why does the Apostle say so? What Necessity was there for speaking thus? Was it necessary for the Glory of God? No. On the contrary, it dishonours God, by giving his Glory to another, at least, if you take the Words in the same Sense, wherein they have been always hitherto taken. Was it necessary in order to do Honour to *Jesus Christ*? But might not Honour have been done to Him, without setting Him on an equal Footing with the Supreme God? Was it necessary, in order to shew the Truth and Accomplishment of the antient Oracles? But those very Oracles had pronounced, That there was but one God, and that there was none like Him. Was it to edify Men? But how could they be edified by seeing a Creature equalled with the Most High? St. *Peter* and *Paul* were the Disciples of *Christ*, his Ministers, his Ambassadors; and those who undoubtedly held the first

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Rank in the Church of *Christ*. Nevertheless were St. Peter or Paul to say, *I count it no Robbery to be equal with Christ*, should not we, would not every serious Christian, look upon him as a Blasphemer? Now God, the Supreme God stands at an infinitely greater Distance from *Jesus Christ* (if He is a Creature) than *Jesus Christ* can stand from one of his Apostles. If therefore it would be Blasphemy for him, to say he was equal with *Christ*, what Blasphemy must it be, to say *Jesus Christ* (if a Creature) *thought it not Robbery to be equal with God?*



C H A P. IV.

That Jesus Christ required and received Adoration.

TO shew still more clearly, That the Apostles made *Christ* equal with God and that He equalled Himself with the Most High, in the proper Sense of the Word, over and above shewing that He assumed the Names and Titles which were sacred to the Supreme God, we shall now shew farther, That He laid Claim to the same Homage and Adoration.

It is certain, That we are to worship God, and that we are to worship none but Him. When Men have pretended to this Worship, they have thereby pretended also to be Gods. And if they have not pretended to be Gods, neither have they pretended to this Worship.

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HAD we then hitherto doubted, Whether *Jesus Christ* would have Men regard Him as God, we could doubt of it no more when we see Him permitting and requiring Men to worship Him. Not long after his Birth, He was adored by the Shepherds, and then by the Wise-men. And the same Gospel which records this, records his being frequently adored, through the whole Course of his Life: and adds not only that Men are permitted to do this, but likewise, that all the *Angels of God* are commanded to worship Him.

Now if *Jesus Christ* is the Supreme God, He has Reason to claim Adoration. But if He is not, we cannot pay it Him, without a Kind of Sacrilege. Certainly were all the rest supportable, this could not be borne or excused in any wise: For a Creature to make Himself equal with the Most High, not by Words only, but Actions too.

It is pretended indeed, That there are two Sorts of Worship: a Subaltern or Inferior Kind, which may be paid to Creatures, and a Supreme, which can be paid to the Supreme God only. But this avails nothing; for it is easy to see that *Christ* laid Claim to the highest Adoration: He would have Men think of Him as they think of the Most High God, would be worshipped as the Most High. But *Jesus Christ* would have Men think of Him as they think of the Most High God. For He describes Himself as equal with the Most High, He assumes to Himself his Attributes, his Omnipotence, Omniscience, and the rest. Therefore He would have Men think of Him as they think of the Most High God. Again: He who speaks of Himself as the Most High God, or who authorises others so to speak, designs to be acknowledged as such, and to be adored as the Most High. But *Jesus Christ* speaks of Himself thus, and authorises others so to speak. This appears from his taking the Names of God. For otherwise
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what Need had He to take them? It appears farther, from his ascribing to Himself the Attributes and the Works of God. *All Things were made by Him, and without Him was not any Thing made which was made.* Lastly, He that would have us do for Him what has never been done but for the Most High God, would be worshipped as the Most High. But *Jesus Christ* would have us do for Him what has never been done but for the Most High. We ought to give our Hearts to God; to love Him above all; and it is to God alone that we owe this. But we owe it to *Jesus Christ*. We ought to love Him above what we love most, even our own Life. *If a Man hate not his own Life, saith He, for my Sake, he is not worthy of Me.* We owe to God, not the Sacrifice of Bulls and Lambs, but the Sacrifice of our Blood and our Life: A spiritual Sacrifice worthy of a Religion and a Covenant more perfect than that of the Law. But *Jesus Christ* requires us to pay Him this; which was never done for any but God. It is therefore every Way plain, That He would have us worship Him as the Most High God.

THAT inferior or Subaltern Kind of Worship, of which some love to speak, was not known either by our Law-giver, or by the Prophets, or by *Christ* Himself, or his Apostles.

Two Considerations shew, that this Subaltern Worship was not known to the Law-giver. The first is, that he forbids in general all Worship, but that of the Supreme God. Now this he would not have done, if there had been a Sort of Subaltern Worship, which was still lawful; lest he should lay a Snare for Men, by so ambiguous an Expression, as would naturally intangle them in Error. He would not have forbidden us in general, to worship any but God; But, to worship any other with Supreme Worship. The Second is,

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is, that the Law-giver manifestly designed, to stop the Course of Heathen Idolatry. Now the Idolatry of the Heathens properly lay, in paying this Subaltern Worship to many Gods: For they also generally (as well as the *Jews*) acknowledged one Supreme Being.

I SAY in the Second Place, that the Prophets knew nothing of this Subaltern Worship. For they had no Example of it before their Eyes. They had never heard it spoken of. They never mentioned it themselves. They scoff at those Subaltern Gods, of the Heathens, as not being able to comprehend, how they could regard or worship as Gods, any other Being than Him who governs the World, and who created Heaven, and Earth. But this they certainly could not have done, had they known that there was, or would be in the fullness of Time, a Subaltern and dependent God, who ought to be worshiped, tho' he did not govern or make the World.

Thirdly, THE Apostles knew nothing of this Distinction between Supreme and Subaltern Worship. They thought that all, even outward Worship paid to a Creature, was an Injury to the Creator. When *Cornelius* fell down at St. *Peter's* Feet, he did not take Him for GOD. He knew Him well to be but a Man: This therefore could be but a Subaltern Worship. Yet as even this Outward Worship was an Action consecrated by Custom, to denote the Honour paid to the Supreme Being, St. *Peter* could not suffer that to be done to Him, which ought to be done to GOD only. *Arise*, said he, *I also am a Man*: Giving us hereby invincible Proof, that it is in no Case lawful to worship any other than the Supreme GOD. The first, That St. *Peter* opposes this Action, for the Glory of GOD: Whence it appears, That Subaltern Worship, as well as all other, paid to any but GOD, is contrary to his Glory. The second, in

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as much as it appears from hence, that whoever is by Nature a mere Man, has no Right to any Worship at all, either Supreme or Subaltern.

In the fourth Place, The Angels know nothing of this Subaltern Worship. Otherwise the Angel who spake to St. *John*, would not so earnestly have rejected that which the Apostle was willing to pay him. St. *John* did not take him for GOD: For he had just been saying, *The LORD GOD of the Holy Prophets hath sent his Angel to shew his Servants the Things which must be shortly.* The Apostle adds, *After I had heard and seen these Things, I cast myself down to worship at the Feet of the Angel who shewed me these Things. But he said, See thou do it not. I am one of thy Fellow servants and of those who keep the Words of the Prophets. Worship GOD: St. John* would have worshipped him, because he was an Angel of GOD, not because he thought he was GOD himself. But this Angel, who made none of these Distinctions, said to him, *Worship GOD.* Shewing in the plainest Manner, That Worship of whatever Sort, must be paid to GOD alone.



C H A P. V.

That those Passages in the Old Testament which most incontestably contain the Characters of the Supreme GOD, are applied in the New to Jesus Christ.

TO shew beyond all Possibility of Doubt, in what Sense the *Jews* understood those Expressions, wherein the Disciples of *Jesus Christ* asserted

serted the Godhead of their Master : It may be observed, that they made no Difficulty of applying to Him those Passages of the Old Testament, which contain the most essential Characters of the Supreme GOD. For how woud they have dared to apply those Passages to *Christ*, if He was not the true and the Supreme GOD ? Had they been instructed only in the School of Nature, they might have learned, not to apply to any Creature, those Things which had been spoken of the Creator alone, exclusive of all Creatures.

If then we regard them as brought up in the School of the Prophets, we can never suspect them of such Madness. For can any Thing equal the Circumspection of the Prophets in this Particular ? They are continually apprehensive of confounding the Creator with any Creature. And this Apprehension sufficiently guards them from applying to the one, the most essential Characters of the other.

Now certainly the Descriptions which the Apostles make of *Christ*, are not more sacred than those which the Prophets make of the Supreme GOD. As then one would not dare to apply to any other those Descriptions of *Jesus Christ* : Neither would one dare (were He not such) to apply to *Jesus Christ* these Descriptions of the Supreme GOD.

SHOULD we not accuse him of Impiety, who treated a Man, suppose *St. Peter*, as *the only-begotten Son of GOD* ? Who stiled him, *The Lamb of GOD, our Prophet, our King, our Priest for ever, after the Order of Melchisedec, the Prince of Peace, the Father of Eternity, Immanuel, GOD with us ; the eternal Word, the Saviour of the World, the Alpha and Omega, the First and the Last.*

COULD we suffer a Man to say of *St. Peter*, that he had *bought the Church with his own Blood* ? That he had *made an Atonement for our Sins*, that he had *borne them in his own Body for us on the Crojs* ? That

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Peter dwells in our Hearts by Faith, and that there is no other Name under Heaven whereby we can be saved, neither is there Salvation in any other? That he is made of GOD unto us Wisdom, and Righteousness, and Sanctification, and Redemption? That he was made Sin for us, that we might be made the Righteousness of GOD through him?

WOULD you not regard him who spoke thus of St. Peter, as a most impious Blasphemer? Altho' he had told you withal, That St. Peter was less than Christ, this would not satisfy. You would have Reason to say, That this very Acknowledgment left him without Excuse: Seeing hereby he flatly contradicted himself, and made his Impiety more glaring.

It would not excuse him to say, That he applied these Characters to St. Peter, only by Way of Allusion, or Accommodation. You might justly answer, If it is an Allusion, it is an impious Allusion; if it is an Accommodation, it is a profane Accommodation: Be it an Application of whatever Kind it will, it is an Application full of Blasphemy.

BUT if you regard as blasphemous an Application of the chief Characters of Jesus Christ to so great an Apostle as St. Peter, it must be a still greater Blasphemy to apply to Christ (if He is not the Most High) the chief Characters of the Supreme God.

ON this Supposition then it would be execrable Impiety to say, That the Heavens are the Work of his Hands: That he is the Searcher of the Hearts and Reins: That he is the LORD, the Everlasting GOD, JEHOVAH, the GOD who cometh bringing Salvation: The GOD who is between the Cherubim; the GOD of our Salvation: The LORD, who stretcheth out the Heavens, who layeth the Foundations of the Earth, and formeth the Spirit of Man within him: The LORD, before whom every Knee shall bow;

and to whom every Tongue shall give Praise. Now it cannot be denied, That the Apostles ascribe all this to *Christ*, while they affirm, That it is *Jesus Christ* who is described in these Oracles: That it is He of whom the Prophets have spoken, in these magnificent Descriptions.

IN Truth, if there is a great Disproportion between *Christ* and St. *Peter*, there is a far greater Disproportion, if our Adversaries are right, between *Christ* and the Supreme God: Seeing the former, however great is finite; whereas the latter is infinite. If then one cannot without Blasphemy apply to St. *Peter* the most essential Characters of *Christ*, one cannot without infinitely greater Blasphemy apply to *Christ* the essential Characters of God.

THIS will appear still more evident, if we suppose further, That he who made those Applications to St. *Peter*, knew that it was already a Point in Debate, If St. *Peter* was not equal to *Christ*! and foresaw, that this Error would generally prevail, and that Men for several Ages, would confound St. *Peter* with *Jesus Christ*, the Saviour and Redeemer of Mankind. Such a Man would in this Case be guilty of astonishing Impiety, to dare to make such an Application of the Characters of *Jesus Christ*, as he knew would be attended with so dangerous, so fatal a Consequence.

THERE is nothing easier than to apply this to the Apostles. They could not be ignorant, that the Question, If *Jesus Christ* was equal with God, had been already started; yea, and that the Jews had persecuted Him under the Colour of this pretended Blasphemy. They who foresaw that in the last Times false Teachers would arise, and who characterised their Doctrine, were not ignorant, that Christians would fall into this Error, of confounding *Christ* with the Most High God. How then could they who knew both these Things, without

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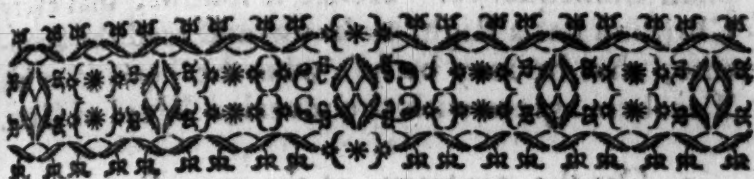
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without manifest Impiety, apply to *Christ* those antient Oracles, which express the Glory of the Most High? Those in particular which express the Glory of GOD, exclusively of all his Creatures?

It follows that if *Jesus Christ* was not the true GOD, of the same Essence with the Father, the Sanhedrim perform'd an Act of Justice in putting Him to Death; and the *Jews* of that and the succeeding Ages did right, in adhering to their Sentence. Nor can this blasphemous Absurdity be avoided, but by maintaining that He is, as the Scripture teaches, *one with the Father, equal with the Most High GOD: That He is Himself GOD, the true GOD, the great GOD, the Most High, GOD over all, the LORD, the LORD of Glory, our LORD and our GOD; the LORD, the GOD of Israel; the King of Kings and LORD of Lords, He that was, and is, and is to come.*





T H E
A D V A N T A G E
O F T H E
MEMBERS of the CHURCH of *England*,
O V E R T H O S E
Of the CHURCH of *Rome*.

 LAY this down as an undoubted Truth,
 “ The more the Doctrine of any Church
 “ agrees with the Scripture, the more
 “ readily ought it to be received.”
 And on the other Hand, “ The more
 “ the Doctrine of any Church differs from the
 “ Scripture, the greater Cause we have to doubt
 “ of it.”

2. Now it is a known Principle of the Church
 of *England*, that Nothing is to be received as an
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Article of Faith, which is not read in the Holy Scripture, or to be inferred therefrom, by just and plain Consequence. Hence it follows, that every Christian has a Right to know and read the Scripture, that he may be sure what he hears from his Teachers agrees with the revealed Word of God.

3. ON the contrary, at the very Beginning of the Reformation, the Church of Rome began to oppose this Principle, that all Articles of Faith must be proveable from Scripture, ('till then receiv'd throughout the whole Christian World) and to add, if not prefer, to Holy Scripture, Tradition, or the Doctrine of Fathers and Councils, with the Decrees of Popes. And soon after she determin'd in the Council of Trent, "That the Old and New Testament, and the Traditions of the Church, ought to be received *pari pietatis affectu ac reverentiâ* (with equal Piety and Reverence); and that "it suffices for Laymen, if they believe and practice what the Church believes and requires, whether they understand the Ground of that Doctrine and Practice or not."

4. How plain is it, that this Remedy was found out, because they themselves observed, that many Doctrines, Practices, and Ceremonies of their Church, not only could not be proved by Scripture, but were flatly contradictory thereto?

As to the Fathers and Councils we cannot but observe, that in an hundred Instances they contradict one another: Consequently, they can no more be a Rule of Faith to us, than the Papal Decrees, which are not grounded on Scripture.

5. BUT the Church of Rome does not stop here. She not only makes Tradition of equal Authority with the Scripture, but also takes away the Scrip-
ture

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ture from the People, and denies them the Use of it.

FOR soon after her Writers began to teach, yea and insert in entire Volumes,

“ THAT the Scripture is obscure, and hard to be understood ;

“ THAT it gives an Handle to Error and Heresies ;

“ THAT it is not a perfect or sufficient Rule of Life ;

“ THAT it ought to be understood no otherwise than the *Church*, (that is, the *Pope*) explains it ;

“ THAT consequently the Reading the Scripture is of more Hurt than Use to the Generality of Christians.”

AND, in Fact, they not only publicly spoke against the Reading the Holy Scriptures, but in most Countries absolutely forbade the Laity to read them, yea and the Clergy too, 'till they were ordered to preach.

AND if any did read it without a particular License, they condemned and punished it as a great Crime.

6. THUS the Case stands to this Day : Yea, the late Controversies in *France*, make it undeniably plain, that the Church of *Rome* does now labour more earnestly than ever, to take away the Use of the Scriptures, even from those who have hitherto enjoyed them.

SEEING therefore the Church of *England* contends for the Word of GOD, and the Church of *Rome* against it, it is easy to discern on which Side the Advantage lies, with Regard to the grand Principle of Christianity.

7. BUT that it may more clearly appear, how widely the Church of *Rome* differs from the Holy Scriptures,

Scriptures, we have set down a few Instances, wherein they flatly contradict the written Word of God.

THUS the Church of *Rome*, after acknowledging that the Apostle terms *Concupiscence* Sin; yet scruples not to add immediately, "The Catholic Church never understood, that this is truly and properly Sin:—And if any think the contrary, let him be accursed."^b

THUS, although *Christ* Himself says to all his Disciples, *Without Me ye can do Nothing*; yet the Church of *Rome* condemns this very Proposition, as false and heretical, "The Grace of *Jesus Christ*, the effectual Principle of all Good, is necessary to every good Work. Not only Nothing good is done without it, but Nothing can be done."^c

8. IN like Manner, the Church of *Rome* does not scruple to impose upon the Consciences of Men, in the Doctrine of the Mass, various Traditions, that have no Authority from Holy Writ; And also takes away the Cup in the LORD's Supper from the Laity, contrary to the plain Institution of *Christ*, as well as to the acknowledged Custom of the Primitive Church. Whence it manifestly appears, that it is not the Design of the *Roman* Church to conform itself to the Rule of the written Word.

9. AGAIN, the Church of *Rome* pronounces all those accursed,^d who say,

"THAT Baptism, Confirmation, the LORD's Supper, Penance, Extreme Unction, Orders, and Matrimony, are not Sacraments instituted by *Christ* Himself: Or,

"THAT there are more or fewer Sacraments than seven: Or,

"THAT

^a *Conc. Trid. Sess. 5.* ^c *In the Bull Unigenitus.*

^b *Conc. Trid. Sess. 7.*

Unsettled Notions *in* RELIGION. 59

“ THAT any of these is not truly and properly
“ a Sacrament : Or,

“ THAT they do not confer Grace barely by the
“ Work done.”

Now whereas these Positions cannot be proved
by Scripture, and yet are enjoined to be believed
under Pain of an *Anathema*, it is hence also plain,
that the Church of *Rome* does purposely teach, and
also maintain by open Force, Things which partly
are not founded on Holy Writ, partly are contrary
thereto.

10. As to the Sacraments in particular, it is
easy to shew, that they require in each of them
such Doctrines and Customs to be received, as are
wholly unsupported by, if not also contrary to, the
Word of God.

For Example. They teach, that

In Baptism, “ The right Intention of the Mi-
“ nister is so indispensably necessary, that if it be
“ wanting, the Baptized receives no Benefit ;
“ That

“ ^f CONFIRMATION was a true and proper Sa-
“ crament from the Beginning : That

“ ^z IN the LORD's Supper the Bread and Wine
“ are converted into the natural Body and Blood
“ of *Christ* :

“ THAT every Particle of what is consecrated
“ is no longer Bread, but the entire Body of *Christ* :

“ THAT it ought to be worshipped and adored :
“ And

“ THAT the Laity ought not to receive the
“ Cup.”

^b In Penance, “ That a full Confession of all
“ our Sins to the Priest is absolutely necessary, or
“ they cannot be pardoned :

“ THAT the Penances imposed (such as Pilgri-
“ mages, whipping themselves, and the like) do
“ meri-

^a *Ibid.* ^f *Ibid.* ^z *Seff.* 13 and 22. ^b *Seff.* 14.

60 *A PRESERVATIVE against*

- “ meritoriously co-operate toward the Forgiveness
 “ of Sins :
 “ THAT this Forgiveness is obtained, not thro’
 “ the Merits of *Christ* alone, but also through the
 “ Merits and Intercession of the Virgin *Mary* and
 “ other Saints: That
 “ ⁱ EXTREME Unction is a true and proper Sa-
 “ crament instituted by *Christ* :
 “ THAT the Oil blessed by the Bishop, eases
 “ the Soul of the Sick, and preserves him from
 “ the Temptations of the Devil : That
 “ ^k ORDINATION is a true and proper Sacra-
 “ ment, instituted by *Christ* :
 “ THAT an indelible Character is given thereby:
 “ THAT there were from the Beginning those
 “ seven Orders in the Church, Priests, Deacon,
 “ Sub-deacon, Acolyth, Exorcist, Reader, and
 “ Door-keeper :
 “ THAT the proper Business of a Priest is, to
 “ consecrate and offer the Body and Blood of
 “ *Christ*, and to remit or retain Sins in the Chair
 “ of Confession: That
 “ MARRIAGE is a true and proper Sacrament,
 “ instituted by *Christ* :
 “ THAT nevertheless Marriage may be dissolv’d
 “ by either Party’s entering into a Convent, even
 “ against the Consent of the other :
 “ THAT it is unlawful for any of the Clergy to
 “ marry.”

II. Now seeing all these Doctrines are unsup-
 ported by, if not also contrary to the Word of
 God, which yet the Church of *Rome* requires to
 be received as true, and pronounces all accursed
 who do not receive them, we cannot but conclude,
 that the Church of *England* enjoys an unspeakable
 Advantage over the Church of *Rome*, with respect
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Unsettled Notions in RELIGION. 61

to her Doctrines, which are wholly agreeable to, and founded on, the written Word of God.

12. THE Advantage of the Church of *England* over the Church of *Rome*, is equally great with Regard to Public Worship.

FOR it is manifest, that the Public Worship of the *Roman* Church is wholly degenerated from the Nature of *Christ's* Kingdom, and the Simplicity of the First Christians:

THAT at present it consists in magnificent Buildings, Altars, Images, Ornaments, and Habits; in splendid Ceremonies; in Processions and Pilgrimages; and Prayers in an unknown Tongue; and in reciting the Creed, the LORD's Prayer, and the *Ave Maria*, over and over, according to the Number of their Beads:

THAT they are not instructed to worship God in Spirit and in Truth, as their loving and most beloved Father; and to praise Him, and comfort one another, with Psalms, and Hymns, and Spiritual Songs:

THAT their Souls are not edified by Sermons and Catechising, out of the Word of God; the Scriptures being cited very sparingly in their Sermons, and generally in a strained and allegorical Sense:

THAT they are not permitted to search the Scriptures at Home, and seek Food for their Souls therein:

THAT the common People are by this Means purposely kept in the grossest Ignorance and Superstition.

13. It is manifest also, that they are held in Doubt as to the Salvation both of the Living and the Dead, by the Doctrine of Purgatory:

F

THAT

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THAT hereby the Minds of those who want to be assured of the State of their Souls, are disquieted and disturbed :

THAT Pardon of Sins, Release from Punishment due thereto, and Redemption from Purgatory by Masses and Indulgences, either for the Living or Dead, are daily sold for Money.

14. IT is no less manifest, That their Trust in *Christ* alone, the one Mediator between God and Man, is hindred so much the more, the more the People are referred to the Merits and Intercession of the Blessed Virgin, and other Saints:

THE more they are taught to adore their Images and Relicks; to make Vows to them, and to implore their Help in any Trouble:

YEA, and to place therein a very considerable Part of their Worship and Devotion:

As well as in a bare outward Observance of Saints-Days, and other Festivals of the Church; and in the abstaining from some particular Kinds of Meat, on what they call Fast-Days.

15. ALL these Practices, wholly unsupported by Scripture, the Church of *Rome* retains to this Day; at the same Time that she rejects and pronounces accursed all, whether Practices or Doctrines, that make against her, be they ever so plainly contain'd in, and grounded on, the Word of GOD.

OUR Reformers seeing this, judged it needful to enquire, whether it could be proved by Holy Writ,

THAT the Bishop of *Rome* is the Successor of *St. Peter* :

THAT he is *Christ's* Vicar upon Earth, and the Visible Head of the Church :

THAT he has a Right of interpreting the Word of GOD according to his own Pleasure :

To introduce and prohibit Doctrines, besides and against the written Word :

To

Unsettled Notions in RELIGION. 63

To license Things which the Scripture forbids :

To exercise a spiritual, and, in many Cases, a secular Power, over all Christians, Kings and Emperors not excepted :

To anathematize all that oppose his Will, depose Princes, and absolve Subjects from their Allegiance :

To pronounce Hereticks ; to curse, kill, torture, and burn alive, all who do not submit to him in every Point.

16. SOME of the Reasons they had to doubt of these Things, were those which follow :

THAT neither *St. Peter*, nor any of the antient Bishops, had the same Doctrine or Manner of governing the Church, which the Bishop of *Rome* now has, as is clear both from the Epistles of *St. Peter*, from the *Acts of the Apostles*, and the antient Ecclesiastical History :

THAT *Christ* alone is made of *God* Head over all Things to the Church, Eph. i. 21. iv. 15. Col. i. 18. Who is with them always, even to the End of the World :

THAT the Kingdom of *Christ*, being not of this World, bears no Resemblance to the Hierarchy and Monarchy of the Papal Kingdom :

THAT the possessing the See of *Rome* no more proves the Pope to be the Successor of *St. Peter*, than the possessing the City of *Constantinople* proves the *Great Turk* to be the Successor of *Constantine the Great*.

THAT if the Pope were the Vicar of *Christ*, (which is not yet proved) still he would have no Authority to change or abrogate the Laws of his LORD and King ; much less to make Laws just contrary to them, or to exempt any from obeying the Laws of *Christ* :

THAT Attempts of this Kind denote an Adversary, rather than a faithful and upright Vicar of *Christ*.

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17. THEY doubt of these Things the more, because the Primitive Church knew of no such Thing as an Universal Head :

BECAUSE no Bishop was acknowledged as such, at the Time of the Council of *Nice* :

BECAUSE *Gregory the Great* declared, " He should account any Man to be Antichrist, who call'd himself by such a Title : "

BECAUSE it is apparent, that *Boniface III* the next Pope but one to him, about the Year 606, was the first to whom the Title of Universal Bishop was given, as a Reward for his absolving the Tyrant *Phocas*, after he had murdered his Master, the Emperor *Mauritius*, with his Empress, and eight Children :

BECAUSE the succeeding Popes acquired one Part of their Power after another, by various Methods, either of Fraud or Force :

BECAUSE many of them have been notoriously wicked Men, and Encouragers of all Manner of Wickedness: Notwithstanding all which, Men are required to believe that they are all enlighten'd by the Holy Ghost, in so extraordinary a Manner, as to be rendered infallible ; although one Pope is continually contradicting another, and reversing the Decrees which his Predecessors had most solemnly establish'd.

18. WHEN the *Romanists* are desired to prove by Scripture, that the Pope is the Head of the Church, they urge that *Christ* said to *St. Peter*,
1. *I will give unto thee the Keys of the Kingdom of Heaven.* 2. *Feed my Lambs: Feed my Sheep.*—
Therefore—

WE answer, These Texts by no Means prove that *Christ* made *St. Peter* himself his Vicar ; much less that He gave that Dominion to the Pope, which he now usurps over the Consciences of Men.

AND

Unsettled Notions *in* RELIGION. 65

AND hence we are the more clearly convinced,
THAT the Papal Power is not of Divine Original;
AND that we have great Cause to bless GOD,
whom the Pope has excluded from his Communion,
and thereby restored to that unshaken Liberty of
Conscience, wherein by the Grace of GOD, we
shall always stand.

29. IN this Liberty every Member of our Church,
if he gives himself up to the Guidance of GOD's
Holy Spirit, may learn the Foundation of his Faith
from the written Word of GOD ;

MAY read and meditate therein Day and Night ;

MAY devoutly pray, in the Spirit of Adoption ;
like the holy Men of antient Times ;

MAY comfort and quicken himself and others,
with Psalms, and Hymns, and Spiritual Songs ;

MAY enjoy all the Ordinances of *Christ*, ac-
cording to his own Institution ;

MAY be assured of the Remission of his Sins,
and of his Justification through Faith in *Christ*,
the Spirit of GOD witnessing with his Spirit, that
he is a Child of GOD ;

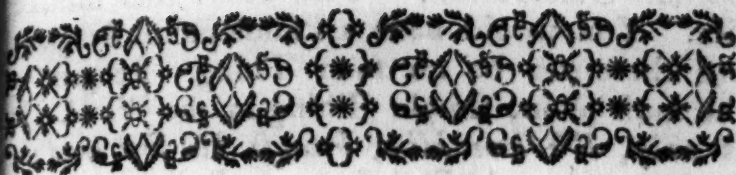
MAY study to have a Conscience void of Offence,
both toward GOD and toward Man ;

MAY freely enjoy every Blessing which GOD
hath bestowed upon our Church ; and

MAY make Advantage of whatever Good the
Providence of GOD has still preserv'd in the Church
of *Rome* :

He may chearfully look for a happy Death, and
a blessed Eternity :

AND at length, by resting on *Christ* alone, and
patiently partaking of his Sufferings, he may, with
certain Hope of a Resurrection to eternal Life,
without any Fear either of Purgatory or Hell, re-
sign his Spirit into the Hand of GOD, and so be
ever with the LORD.



A N

E X T R A C T

O F A

LETTER to the Rev. Mr. LAW ;

Occasioned by some of

HIS L A T E W R I T I N G S .

REVEREND SIR,

IN Matters of Religion, I regard no Writings but the inspired. *Tauler*, *Behmen*, and a whole Army of mystic Authors, are with me nothing to *St. Paul*. In every Point I appeal to the *Law and the Testimony*, and value no Authority but this.

AT

AT a Time when I was in great Danger of not valuing this Authority enough, you made that Important Observation, "I see where your Mistake lies. You would have a Philosophical Religion; but there can be no such Thing. Religion is the most plain, simple Thing in the World. It is only, *We love Him, because He first loved us.* So far as you add Philosophy to Religion, just so far you spoil it." This Remark I have never forgotten since. And I trust in God I never shall.

BUT have not you? Permit me, Sir, to speak plainly. Have you ever thought of it since? Is there a Writer in *England* who so continually blends Philosophy with Religion? Even in Tracts on *The Spirit of Prayer*, and *The Spirit of Love*, wherein from the Titles of them, one would expect to find no more of Philosophy, than in the Epistles of *St. John*. Concerning which, give me Leave to observe in general, 1. That the whole of it is utterly *superfluous*: A Man may be full both of Prayer and Love, and not know a Word of this fine Hypothesis: 2. The whole Hypothesis is *unproved*; it is all precarious, all uncertain. 3. This whole Hypothesis has a *dangerous* Tendency. It naturally leads Men off from plain practical Religion, and fills them with the *Knowledge* that *puffeth up*, instead of the *Love* that *edifieth*. And 4. It is often flatly *contradictory* to *Scripture*, to *Reason*, and to *itself*.

BUT over and above this superfluous, uncertain, dangerous, irrational, and unscriptural Philosophy, have not you lately grieved many who are not Strangers to the Spirit of Prayer or Love, by advancing Tenets in Religion, some of which they think are unsupported by *Scripture*, some even repugnant to it? Allow me, Sir, first to touch upon your Philosophy, and then to speak freely concerning these.

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I. As to your Philosophy, the main of your Theory respects, 1. Things antecedent to the Creation; 2. The Creation itself; 3. *Adam* in Paradise; 4. The Fall of Man.

I do not undertake formally to refute what you have asserted on any of these Heads. I dare not: I cannot answer either to GOD or Man, such an Employment of my Time. I shall only give a Sketch of this strange System, and ask a few obvious Questions.

AND I. Of Things antecedent to the Creation.

* "ALL that can be conceived is GOD or Nature or Creature."†

Is Nature created, or not created? It must be one or the other; for there is no Medium. If not created, is it not GOD? If created, is it not a Creature? How then can these be three, GOD, Nature, and Creature? Since Nature must coincide either with GOD or Creature.

"NATURE is in itself a hungry, wrathful Fire, of Life."

"NATURE is and can be only a Desire. Desire is the very Being of Nature."‡

"NATURE is only a Desire, because it is for the Sake of something else. Nature is only a Torment; because it cannot help itself to that which it wants."

"NATURE is, the Outward Manifestation of the invisible Glories of GOD."§

Is not the last of these Definitions contradictory to all that precede?

If Desire is the very Being of Nature; if it is a Torment, an hungry wrathful Fire: How is it

The Outward Manifestation of the invisible Glories of GOD?"

"NA-

* Mr. Law's Words are inclos'd all along in Comma's.

† Spirit of Prayer, Second Part, p. 33.

‡ Sp. of Pr. P. II. p. 34. § Sp. of Love, P. I. p. 20.

¶ P. 34. ¶ Part II. p. 67.

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"NATURE as well as GOD is antecedent to a Creature." ^c

"THERE is an *Eternal Nature*, as universal and as *unlimited* as GOD." ^f

Is then Nature GOD? Or are there Two *Eternal, Universal, Infinite* Beings?

"NOTHING is *before Eternal Nature* but GOD." ^e

"NOTHING but?" Is any Thing before that which is *Eternal*?

BUT how is this grand Account of Nature consistent with what you say elsewhere?

"NATURE, and *Darkness* and *Self*, are but three different Expressions for one and the same Thing." ^h

"NATURE has *all Evil* and *no Evil* in it." Year

"NATURE, *Self*, or *Darkness* has not only no Evil in it, but is the only Ground of all Good." ^k

O RARE *Darkness*!

"NATURE has seven *chief Properties*, and can have neither more nor less, because it is a Birth from the Deity in Nature." (Is Nature a Birth from the Deity in Nature? Is this Sense? If it be, what Kind of Proof is it? Is it not *ignotum per æquè ignotum*?) "For GOD is tri-une and Nature is tri-une." ("Nature is tri-une." Is not this flat begging the Question?) "And hence arise Properties, three and three." (Nay, why not nine and nine?) "And that which brings these three and three into Union is another Property." ⁱ Why so? Why may it not be Two, or Five, or none? Is it not rather the Will and Power of GOD?

"THE three first Properties of Nature are the *whole Essence* of that *Desire*, which is, and is called Nature." ^m How? Are the *Properties* of a Thing the same as the *Essence* of it? What Confusion is this? But if they were, can a *Part* of its Properties be the *whole Essence* of it?

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^c P. 59. ^f P. 64. ^e Ibid. ^h P. 181. ⁱ P. 192.

^k Ibid. ^j Sp. of Love, Part II. p. 64. ^m P. 69.

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Unsettled Notions in RELIGION. 71

"THE three First Properties of Nature are *Attraction*, *Resistance*, and *Whirling*. In these three Properties of the Desire, you see the Reason of the three great Laws of Matter and Motion, and need not be told, that Sir *Isaac* plowed with *Jacob Behmen's* Heifer." ⁿ Just as much as *Milton* plowed with *Francis Quarles's* Heifer.

How does it appear, that these are any of the Properties of *Nature*? If you mean by *Nature* any Thing distinct from *Matter*? And how are they the Properties of *Desire*? What a Jumbling of dissimilar Notions is here?

"THE Fourth Property (you affirm, not prove) is called *Fire*: The Fifth, *the Form of Light and Love*." (What do you mean by the *Form of Love*? Are *Light* and *Love* one and the same Thing?) "The Sixth, *Sound or Understanding*." (Are then *Sound* and *Understanding* the same Thing?) "The Seventh, a *Life of triumphing Joy*." ^o Is then a *Life of triumphing Joy*, "*that which brings the three and three Properties into Union*?" If so, how can it be "the Result of that Union?" Do these Things hang together?

To conclude this Head. You say, "*Attraction* is an incessant Working of three contrary Properties, *Drawing*, *Resisting*, and *Whirling*!" ^p That is in plain Terms, (a Discovery worthy of *Jacob Behmen*, and yet not borrowed by Sir *Isaac*!) "*Drawing* is incessant *Drawing*, *Resistance*, and *Whirling*."

II. OF the Creation:

You put these Words, with many more equally important, into the Mouth of GOD Himself!

"ANGELS first inhabited the Region which is now taken up by the Sun and the Planets that move round him. It was then all a *glassy Sea*, in which perpetual Scenes of *Light* and *Glory* were ever rising

ⁿ P. 37. ^o P. 58. ^p P. 200.

rising and changing in Obedience to their Call. Hence they fancied they had Infinite Power, and resolved to abjure all Submission to GOD. In that Moment they were *whirled* down, into their own *dark, fiery, working Powers*. And in that Moment the glassy Sea, by the wrathful Workings of these Spirits, was broke in Pieces and became a Chaos of *Fire and Wrath, Thickness and Darknes*.^a

I WOULD enquire upon this,

1. Is it well for a Man to take such Liberty with the Most High GOD ?

2. Is not this being immeasurably *wise above that which is written* ? Wiser than all the Prophets and all the Apostles put together ?

3. How can any Thing of this be prov'd ? Why thus : "*Darkness was upon the Face of the Deep*. What can this mean, but that the Fall of Angels bro't *Desolation into the very Place of this World* ?"^a What a Proof !

Secondly, "THE Scripture shews, that the Spirit of GOD entering into *this Darkness*," that is, into the very Place where *Satan* reigned before, "*brought forth a new World*."^a

WHERE does it shew, that *this Darkness* was the Place where *Satan* reigned ? I cannot find it in my Bible.

Thirdly, "How could the Devil be called *The Prince of this World*, if it was not once his own Kingdom ?" *ibid*.

MAY he not be so called, because he *now* reigns therein ? Is he not *now the Ruler of the Darkness* or *Wickedness of this World* ?

Fourthly, "HAD it not been their own Kingdom, the Devils could have no Power here. *This may pass for a Demonstration*, That this is the very Place in which the Angels fell."^a

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^a Sp. of Prayer, Part I. p. 14, &c. Part II p. 49.
^a P. 50. ^a P. 51.

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Unsettled Notions in RELIGION. 73

I DOUBT, it will not pass. Cannot GOD permit Satan to exert his Power, wherever it pleaseth Him?

HITHERTO then we have not a Grain of sound Proof. Yet you pronounce with all Preremptoriness,

"THE Grounds of true Religion cannot be truly known but by going so far back as *this Fall of Angels*."

CANNOT? Positively, cannot? How few Men in *England*, in *Europe*, can or do go back so far? And are there none but these, no not one, who knows the Grounds of true Religion?

"IT was their Revolt which brought *Wrath* and *Fire* and *Thickness* and *Darkness* into Nature."

If it was Sin that brought *Fire* into the World, (which is hard to prove) did it bring *Darkness*? And *Thickness* too? But if it did, what Harm is there in either? Is not *Thickness* as good in its Place as *Thinness*? And as to *Darkness* you say yourself "It has not only *no Evil* in it, but is the only Ground of all possible Good."

TOUCHING Creation in general you aver,

"A CREATION out of nothing is no better Sense than a Creation into nothing." p. 60.

"A CREATION into nothing" is a Contradiction in Terms. Can you say a Creation out of nothing is so? It is indeed Tautology: Since the single Term Creation is equivalent with Production out of nothing.

"THAT all Things were created out of nothing, has not the least Tittle of Scripture to support it."

Is it not supported (as all the Christian Church has thought hitherto) by the very first Verse of *Genesis*?

"NAY, it is a Fiction big with the grossest Absurdities. It is full of horrid Consequences. It separates every Thing from GOD. It leaves no

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• P. 37, 38. • Ibid, • P. 55.

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Relation between GOD and the Creature. For" (mark the Proof!) "if it is created out of *nothing*, it cannot have *something* of GOD in it."

THE Consequence is not clear. 'Till this is made good, can any of those Propositions be allow'd?

"NATURE is the first Birth of GOD." Did GOD create it or not? If not, how came it out of Him? If He did, did He create it out of something or nothing?

"St. PAUL says, All Things are of, or out of GOD." And what does this prove, but that GOD is the Cause of all Things?

"THE Materiality of the Angelic Kingdom was *spiritual*." What is *Spiritual Materiality*? Is it not much the same with *Immaterial Materiality*?

"THIS Spiritual Materiality brought forth the heavenly *Flesh and Blood* of Angels." That Angels have Bodies you affirm elsewhere. But are you sure, they have *Flesh and Blood*? Are not the Angels Spirits? And surely a Spirit hath not *Flesh and Blood*.

"THE whole glassy Sea was a Mirror of beauteous Forms, Colours, and Sounds perpetually springing up, having also Fruits and Vegetables, but not gross, as the Fruits of the World. This was continually bringing forth new *Figures of Life*; not Animals, but *Ideal Forms* of the *endless Divisibility of Life*."

THIS likewise is put into the Mouth of GOD. But is Nonsense from the Most High?

WHAT less is "a Mirror of *beauteous Sounds*?" And what are *Figures of Life*? Are they alive or dead? Or between both? As a Man may be between sleeping and waking? What are "*ideal Forms* of the *endless Divisibility of Life*?" Are they the same with those *Forms* of Stones, one of which

Maraton

• P. 58. • Spirit of Prayer P. II. p. 27. • P. 57.

• P. I. p. 18, 19.

Unsettled Notions in RELIGION. 75

Maraton took up (while he was seeking Yaratilda,) to throw at the *Form* of a Lion?

“THE *glassy Sea* being become thick and dark, the Spirit converted its Fire and Wrath into Sun and Stars, its Dross and Darkness into Earth, its Mobility into Air, its Moisture into Water.”^c

WAS *Wrath* converted into *Sun* or *Stars*? Or a little of it bestowed on both? How was *Darkness* turned into *Earth*? Or *Mobility* into *Air*? Has not Fire more *Mobility* than this? Did there need Omnipotence, to convert *Fire* into *Fire*? Into the Sun? Or *Moisture* into *Water*?

“DARKNESS was absolutely unknown to the Angels 'till they fell. Hence it appears, That Darkness is the Ground of the Materiality of Nature.”^d Appears? To whom? Nothing appears to me, but the proving *ignotum per ignotius*.

“ALL *Life* is a *Desire*.”^e “Every *Desire*, as such, is and must be made up of Contrariety.”^f “God's bringing a sensible Creature into Existence, is the bringing the *Power* of *Desire* into a creaturely State.” Does not all this require a little more Proof? And not a little Illustration?

“HARD and *soft*, *thick* and *thin*, could have no Existence, 'till Nature lost its first Purity. And this is the one true Origin of all the Materiality of this World. Else nothing thick or hard could ever have been.”^g Does not this call for much Proof? Since most People believe, God created *Matter*, merely because *so it seemed good in his Sight*.

BUT you add a Kind of Proof. “How comes *Flint* to be so *hard* and *dark*? It is because the *Meekness* and *Fluidity* of the Light, Air, and Water are not in it.”^h The *Meekness* of Light, and Air, and Water! what is that? Is Air or Water capable of *Virtue*?

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^c P. II. p. 29. ^e P. 33. ^f Sp. of Love, P. II. p. 198.
^d Ibid. ^g P. I. p. 21. ^h Ibid.

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"THE first Property of Nature is a *constringing, attracting, and coagulating Power*." ⁱ I wait the Proof of this.

"God brought gross Matter out of the first Properties of Nature, that thereby the fallen Angels might lose *all their Power over them*." ^k And have they lost *all Power over them*? Is Satan no longer *Prince of the Power of the Air*?

"As all *Matter* is owing to the first Property of Nature, which is an *astringing, compressing Desire*" ^l—Stop here, Sir. I totally deny, that any unintelligent Being is capable of any *Desire* at all. And yet this gross, capital Mistake runs through your whole Theory.

"THE Fourth Property is *Fire*" ^m—Where is the Proof?—"which changes the Properties of Nature into an heavenly State," ⁿ Proof again. "The Conjunction of God and Nature brings forth *Fire*." This needs the most Proof of all.

"EVERY right kindled *Fire* must give forth *Light*." Why? "Because the *Eternal Fire* is the Effect of *Supernatural Light*." Nay then *Light* should rather give forth *Fire*.

"THE *Fire* of the *Soul* and that of the *Body* has but *one Nature*." ^o Can either *Behmen* or *Spinoza* prove this?

III. OF *Adam* in *Paradise*.

"PARADISE is an heavenly *Birth of Life*." ^p How does this Definition explain the Thing defined?

"ADAM had at first both an heavenly and an earthly Body. Into the latter was the *Spirit* of this World breathed, and in this *Spirit* and Body did the heavenly *Spirit* and Body of *Adam* dwell." ^q So he had originally two Bodies and two Souls!

ⁱ P. 24. ^k P. 27. ^l P. 28. ^m P. 49. ⁿ P. 48.
^o P. 57. ^p Sp. of Prayer, P. I. p. 6. ^q P. 7.

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This will need Abundance of Proof. "The Spirit and Body of this World was the *Medium*, through which he was to have Commerce with this World." The Proof. "But it was no more alive in him, than *Satan* and the Serpent were alive in him at his first Creation. Good and Evil were then only in his Outward Body and in the Outward World." What was there Evil in the World, and even in *Adam*, together with *Satan* and the Serpent, at his first Creation? "But they were kept *unactive* by the Power of the Heavenly Man within him." Did this case cover the Earthly Man? Or the Earthly case the Heavenly?

BUT "he had Power to chuse, whether he would use his Outward Body, only as a Means of opening the Outward World to him"—So it was not quite *unactive* neither: "or of opening the bestial Life in himself." Till this was opened in him, nothing in this outward World, no more than his own outward Body" (So now it is *unactive* again,) "could act upon him, make any Impressions upon him, or raise any Sensations in him: Neither had he any Feeling of Good or Evil from it." All this being entirely new, we must beg clear and full Proof of it.

"GOD said to Man at his Creation, Rule thou over this *imperfect*, *perishing* World, without partaking of its *impure* Nature." Was not the World then at first *perfect* in its Kind? Was it *impure* then? Or would it have *perished* if Man had not sinned? And are we sure that GOD speaks thus!

"THE End GOD proposed in the Creation, was the *restoring* all Things to their glorious State." In the Creation? Was not this rather the End which He proposed in the Redemption?

"ADAM was created to keep what is called the *Curse*, covered and overcome by Paradise. And as

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Paradise

* P. 9. * P. 21. * Sp. of Prayer, P. II. p. 61.

Paradise concealed and overcame all the Evil in the Elements, so Adam's Heavenly Man concealed from him all the Evil of the Earthly Nature that was under it."^u Can we believe; that there was any *Evil* in Man from the Creation, if we believe the Bible?

"OUR own Good Spirit is the very Spirit of God: And yet not God, but the Spirit of God *kindled into a creaturely Form.*" Is there any Meaning in these Words? And how are they consistent with those that follow? "This Spirit is so related to God, as my *Breath* is to the *Air.*"^w Nay, if so, your Spirit is God. For your *Breath* is *Air.*

"THAT *Adam* had at first the Nature of an Angel is plain from hence; That he was both *Male and Female* in one Person. Now this (the being both Male and Female) is the very *Perfection* of the Angelic Nature."^x Naturalists say, that *Snails* have this *Perfection.* But who can prove, than *Angels* have?

You attempt to prove it thus. "In the *Resurrection* they neither marry nor are given in *Marriage*, but are as the *Angels.* Here we are told, 1. That the being Male and Female in one Person, is the very Nature of Angels. 2. That Man shall be so too at the Resurrection. Therefore he was so at first."^y

INDEED, we are not told here, that Angels are Hermaphrodites. No, nor any Thing like it. The whole Passage is, *They who are accounted worthy to obtain that World and the Resurrection from the Dead, neither marry, nor are given in Marriage: Neither can they die any more; for they are equal unto the Angels; (Luke xv. 35, 36.)* namely, (not in being Male and Female, but) in this, That they cannot die any more. This is the indisputable Meaning of the Words. So this whole Proof vanishes into Air.

You

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You have one more Thought, full as new as this: "All earthly *Beasts* are but *creaturely Eruptions* of the Disorder that is broken out from the fallen Spiritual World. So earthly Serpents are but transitory Out-births of Covetousness, Envy, Pride, and Wrath."²

How shall we reconcile this with the *Mosaic Account*? And God said, *Let the Earth bring forth Cattle, and creeping Thing and Beast. And God made the Beast of the Earth; and God saw that it was good*, Gen. i. 24, 25. Does any Thing here intimate, That *Beasts* or *Serpents* literally crept out of the Womb of Sin? And what have Serpents in particular, to do with *Covetousness*? Or indeed with *Envy*, unless in Poetic Fables?

IV. Of the Fall of Man.

"ADAM had lost much of his first Perfection, before *Eve* was taken out of him. *It is not good*, said God, that *Man should be alone*. This shews that *Adam* had now made that not to be good, which God saw to be good when he created him."² Nay does it shew either more or less than this, that it was not conducive to the wise Ends God had in View, for Man to remain single?

"God then divided the Human Nature, into a Male and Female Creature. Otherwise Man would have brought forth his own Likeness out of himself, in the same Manner as he had a Birth from God. But *Adam* let in an adulterous Love of the World: By this his Virginity was lost, and he had no longer a Power of bringing forth a Birth from himself."³ We have no Shadow of Proof for all this.

"THIS State of Inability is called, his *falling into a deep Sleep*."⁴ How does this agree with The

LORD

² Sp. of Love, P II. p. 207. ³ Sp. of Pr. p. 74.

⁴ p. 75. ⁵ p. 76.

LORD GOD *caused a deep Sleep to fall upon Adam?*
Gen. ii. 21.

"GOD took his *Eve* out of him, as a lesser Evil, to avoid a greater. For it was a *less Folly*, to love the Female Part of himself, than to love Things lower than himself." ^a

WHO can extract this out of the Words of *Moses*? Who can reconcile it with the Words of our LORD? *He who made them at the Beginning* (not a Word of any previous Fall) *made them Male and Female.* And said, *For this Cause shall a Man leave Father and Mother and cleave unto his Wife,* Matt. xix. 4, 5. Is here any Intimation, that for a Man to love his Wife, is only *less Folly* than to love the World? *A Man ought so to love his Wife, even as Christ the Church.* Is there any *Folly* in the Love of *Christ* to the Church?

"MARRIAGE came in by Adam's falling from his first *Perfection*." ^c Does this Account do Honour to that Institution? Any more than that memorable Saying of an eminent Mystic, "Marriage is but licensed Whoredom."

"HAD *Adam* stood, no *Eve* would have been taken out of him. But from *Eve* GOD raised that Angelic Man, whom *Adam* should have brought forth without *Eve*, who is called *The Second Adam*, as being both Male and Female." ^f Many Things here want Proof. How does it appear 1. That *Eve* would not have been, had *Adam* stood? 2. That had he stood, he would have brought forth the *Second Adam* without *Eve*? 3. That *Christ* was both Male and Female? And 4. That He was on this Account called *The Second Adam*?

"THE *Second Adam* is now to do that which the First should have done." ^g Is He to do no more than *that*? No more than a mere Creature should have done? Then what Need is there of his being

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being any more than a Creature? What Need of his being GOD?

"OUR having from Him a New Heavenly Flesh and Blood, raised in us by his spiritual Power, is the strongest Proof, That we should have been born of Adam by the same spiritual Power." ¹

HAD Adam then the very same spiritual Power, which Christ had? And would he if he had stood, have transmitted to us the very same Benefit? Surely none that believes the Christian Revelation will aver this in cool Blood!

"FROM Adam's Desire turned toward the World, the Earth got a Power of giving forth an Evil Tree. It was his Will which opened a Passage for the Evil hid in the Earth," (I know not how it came there, before Adam fell) "to bring forth a Tree in its own Likeness. No sooner was it brought forth, than GOD assured him that Death was hid in it: A plain Proof, That this Tree was not from GOD, but from a Power in the Earth, which could not shew itself, 'till Adam desired to taste something which was not Paradisiacal." ¹

THIS is the marvellous in the highest Degree, and affords many Questions not very easy to be answered. But waving all these, Can any Thing be more flatly contradictory to the Mosaic Account? We read there, *The LORD GOD formed Man*, Gen. ii. 7. *And the LORD planted a Garden*, v. 8. *And out of the Ground made the LORD GOD every Tree to grow that is pleasant to the Sight and good for Food; the Tree of Life, and the Tree of Knowledge of Good and Evil*, v. 9. Is it not here plainly taught, That this Tree was from GOD? That not the Desire of Adam, but the LORD GOD made this Tree to grow, as well as the Tree of Life? And when was it, That GOD gave him that solemn Warning: *In the Day that thou eatest thereof thou shalt*

¹ p. 85. ² p. 96.

shalt surely die? v. 17. Not as soon as that Tree was brought forth; but when Adam was put into the Garden.

“AT first all the Natural Properties of Man’s creaturely Life were hid in GOD, just as the Natural Qualities of Darknes are hid, ’till glorified by the Light.”* Nay, were they not sufficiently hid by the heavenly Man? Need they be hid over and over?

“BUT when Man fell, all these Properties broke forth, just as the Darknes, when it has lost the Light must shew forth its own Coldness, Horror and other uncomfortable Qualities.” *Exemplum placet!* But are either Coldness or Horror, Natural Qualities of Darknes? If so, they must be inseparable from it. But who will affirm this?

“DARKNESS, tho’ contrary to Light, is yet absolutely necessary to it. Without this no Manifestation or Visibility of Light could possibly be.” This is absolutely new and surprizing. But how is it to be proved?

THUS: “GOD dwelleth in the Light which no Man can approach. Therefore Light cannot be manifested to Man but by Darknes.”¹ Ah poor Consequence! Would not the same Text just as well prove Transubstantiation?

“LIGHT and Darknes do every Thing, whether good or evil, that is done in Man. Light is all Power, Light is *all Things* and *nothing*.”^m

I CANNOT conceive what Ideas you affix to the Terms, *Light* and *Darknes*. But I forget. You except against *Ideas*. Can you teach us, to think without them?

ONCE more. You say, “Darknes is a positive Thing, and has a Strength and Substantiality in it.”ⁿ I have scarce met with a greater Friend to Darknes, except “the illuminated Jacob Behmen.”

BUT,

* Sp. of Love, P. II. p. 181. ¹ p. 189. ^m Ibid.
ⁿ p. 182.

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BUT, Sir, have you not done him an irreparable Injury? I do not mean, by misrepresenting his Sentiments, (though some of his profound Admirers are positive, That you misunderstand and murder him throughout :) But by dragging him out of his awful Obscurity; by pouring Light upon his venerable Darkness? Men may admire the Deepness of the Well, and the Excellence of the Water it contains. But if some officious Person puts a Light into it, it will appear to be both very shallow and very dirty.

I COULD not have borne to spend so many Words on so egregious Trifles, but that they are mischievous Trifles:

Hæ nugæ seria ducunt

In mala.

THIS is dreadfully apparent in your own Case, (I would not speak but that I dare not refrain) whom notwithstanding your uncommon Abilities, they have led astray in Things of the greatest Importance. Bad Philosophy has by insensible Degrees paved the Way for bad Divinity: In Consequence of this miserable Hypothesis, you advance many Things in Religion also, some of which are unsupported by Scripture, some even repugnant to it.

II. SOME of these I shall now mention with the utmost Plainness, as knowing for whom, and before whom I speak.

AND I. You deny the Omnipotence of God.

You say, "As no seeing Eye *could* be created, unless there was *antecedent* to it, a natural Visibility of Things,"—Why not? Why might not *visible Things* be created at the same Instant with it?—"So no Creature *could* come into any *natural Life*, unless such a State of Nature was *antecedent*

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cedent to it."* "All that God does, is and *must* be done in and by the Powers of Nature."† What then did it avail, that as you elsewhere say, God was *before Nature*? He not only could not then do all Things, but he could do nothing, till Nature existed. But if so, how came Nature itself, this *second Eternal*, to exist at all?

"THERE cannot possibly be any other Difference between created Beings, than arises from that out of which they were created."‡ Why not? Who will stay the Hand of the Almighty, or say unto him, What dost Thou?

"No Fruits or Vegetables could have sprung up in the divided Elements, but because they are Parts of that glassy Sea, where angelical Fruits grew before."

BUT how came those Fruits to *grow before*? How came they to grow in the glassy Sea? Were they not produced out of nothing at first? If not, God was not *before Nature*. If they were, cannot He still produce out of nothing whatsoever pleaseth Him?

"ALL outward Nature, being fallen from Heaven"—That we deny—"must as well as it can, do and work as it did in Heaven."§ As well as it can! What can it do without God? Who upholdeth all Things by the Word of his Power! And what can it not do, if He pleaseth? Or rather, what cannot He do, with or without it?

"MATTER could not possibly be but from Sin."|| That is, in very plain Terms, God could not have created Matter, if Satan had not sinned!

"God could not create Man with a Soul and a Body, unless there was such a Thing as Nature, antecedent to the Creation of Man."¶

WHY

* p. 60. † p. 135. ‡ p. 60. § Spirit of Prayer, Part I. p. 19. || p. 20. ¶ Spirit of Love, Part I. p. 23. p. 30.

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WHY could not GOD do this? Because "Body and Spirit are *two separate Things*, but are only the inward and outward Condition of *one and the same Being*. Every Creature must have its own Body, and cannot be without it. For its Body is that"—Who would have thought it? "which makes it manifest to itself. It cannot know, either that it is, or what it is, but by its own Body!"

WHAT a Heap of bold Assertions is here, to curb Omnipotence? And not one of them has a Tittle of Proof, unless one can prove the other.

BUT we have more still. "The Body (of any Creature) has nothing of *it's own*, but is solely the *outward Manifestation*, of that which is *inwardly* in the Soul. Every Animal has nothing in its outward *Form* or Shape, but that which is the *Form*, and Growth of its Spirit. As no *Number* can be any Thing else, but that which the *Units* contained in it make it to be, so no *Body* can be any Thing else but the *Coagulation* or *Sum Total* of those Properties of Nature that are *coagulated* in it^x."

ASTONISHING! What a Discovery is this? That a Body is only a *curdled Spirit*! That our Bodies are only the *Sum Total* of our spiritual Properties: And that the *Form* of every Man's Body is only the *Form* of his Spirit made visible!

"EVERY Spirit manifests its own Nature by that Body which *proceeds from it as its own Birth*."

Does the Body then grow out of the Spirit, as the Hair and Nails grow out of the Body? And this, in Consequence of the "Powers of Nature," distinct from the Power and Will of GOD?

To abridge GOD of his Power, after Creation, as well as before it, you affirm farther,

"THIS is an Axiom that cannot be shaken, Nothing can rise higher than its *first created Nature*; and therefore an Angel at last, must have been an Angel at first. Do you think it possible for an Ox

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to

^x p. 32. ^y p. 33. ^z Spirit of Love, Part II. p. 17.

to be changed into a rational Philosopher? Yet this is as possible as for one who has only by Creation the Life of this World, to be changed into an Angel of Heaven. The Life of this World, can reach no farther than this World: *No Omnipotence of God can carry it farther.* Therefore if Man is to be an Angel at last, he must have been created an Angel: Because no Creature can possibly have any other Life or higher Degree of Life, than that which his Creation brought forth in him." ²

I HAVE quoted this Passage at some Length that the Sense of it may appear, beyond Dispute. But what Divinity? And what Reasoning to support it? Can God "raise nothing higher than its *first created State*?" Is it not possible for Him, to change an Ox or a Stone into a rational Philosopher, or a Child of Abraham? To change a Man or a Worm into an Angel of Heaven? Poor Omnipotence which cannot do this! Whether He *will*, or no, is another Question. But if He *cannot* do it, how can He be said, to do *whatsoever pleaseth Him, in Heaven, and in Earth, and in the Sea, and in all deep Places*?

THUS does your Attachment to a miserable Philosophy, lead you to deny the *Almighty Power* of God.

II. It leads you, in the second Place, to deny his *Justice*, to abridge this no less than his *Power*.

THIS I may be permitted to consider more at large; because tho' it was allowed by all the wiser Heathens of past Ages, yet it is now one main Hinge on which the Controversy between *Christianity* and *Deism* turns. To convert a thousand Deists therefore, by giving up this Point, with the Doctrine of *Justification* which is built upon it, is little more than it would be, to convert as ma-

² Spirit of Prayer, Part II. p. 81.

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ny *Jews*, by allowing the Messiah is not yet come. It is converting them by allowing all they contend for : By granting them the main Point in Question. Consequently it is no other than *establisbing* Deism, while it pretends to overturn it.

I WOULD greatly wish, in weighing what you have advanced on this Head, to forget who speaks, and simply consider what is spoken. The Person I greatly reverence and love : The Doctrine I utterly abhor ; as I apprehend it to be totally subversive of the very Essence of Christianity.

GOD himself hath declared, that in Consequence of his *Justice*, He will in the great Day of General Retribution, *render to every Man according to his Works, whether they be Good or Evil.*

BUT Man says no. " There is no *righteous Wrath* or *vindictive Justice* in God." If so, ye may go on, ye Children of the Devil, in doing the Works of your Father. It is written indeed *the Wrath of GOD is revealed from Heaven against all Ungodliness and Unrighteousness.* But this is not literally to be taken ; for properly speaking, there is no such Thing as the *Wrath of GOD* !

FEAR not the bug-bear of *everlasting Burnings.* There is not only no *everlasting Punishment*, but no Punishment at all ; no such Thing in the Universe. It is a mere vulgar Error !

I SHOULD be extremely glad to prophesy these smooth Things too, did not a Difficulty lie in the Way. As nothing is more frequently or more expressly declared in Scripture, than God's Anger at Sin, and his *punishing* it both temporally and eternally, every Assertion of this Kind strikes directly at the Credit of the whole Revelation. For if there be one Falshood in the Bible, there may be a Thousand ; neither can it proceed from the God of Truth. However I will weigh all your Affettions. And may the God of Truth shine on both our Hearts !

* Sp. of Love, P. II. p. 108.

I MUST premise, That I have no Objection to the using the Words *Wrath* (or *Anger*) and *Justice* as nearly synonymous; seeing *Anger* stands in the same Relation to *Justice*, as *Love* does to *Mercy*: Love and Anger being the *Passions*, (speaking after the Manner of Men) which correspond with the *Dispositions* of *Mercy* and *Justice*. Whoever therefore denies GOD to be capable of *Wrath* or *Anger*, acts consistently in denying his *Justice* also.

You begin. 1. "No *Wrath* (*Anger*, *Vindictive Justice*) ever was or ever will be in GOD.^b If a *Wrath* of GOD were any where, it must be every where." So it is, as sure as the *Just* GOD is every where.

2. "WRATH and *Pain* dwell only in the Creatures."^c *Pain* is only in Creatures. Of *Wrath* we are to enquire farther.

3. "To say GOD ever *punished* any Creature out of *Wrath*, is as absurd as to say, He began the *Creation* out of *Wrath*." I conceive not. It is not as absurd to say, GOD is angry at the *Guilty*, as to say GOD is angry at the *Innocent*. Now it is certain, when GOD began the *Creation* of Man, no guilty Men were in Being.

4. "He must always will that to his Creatures, which He willed at the *Creation* of them." True. And He willed, at the very *Creation* of Men, to reward every one as his *Work* should be.

5. "GOD is incapable of willing *Pain* to any Creature, because He is nothing but *Goodness*."^d You mean, because his *Goodness* excludes *Justice*. Nay, that is the very Question.

6. "GOD can give nothing but *Happiness* from Himself, because He hath nothing else in Himself."^e As if you had said, "GOD can give nothing but *Infinity* from Himself, because He has nothing else in

^b Spirit of Prayer, Part I. p. 27. ^c p. 28. ^d p. 29.

^e Spirit of Love, Part I. p. 3.

in Himself." 'Tis certain He has not. He is all Infinity. Yet that Argument will not hold.

7. "GOD can no more begin to have any *Wrath* after the Creature is fallen, than He could be *infinite Wrath* and *Rage* from all Eternity." ^f No changing the Terms. We have nothing to do with *Rage*. This properly means *excessive Anger*. Setting this aside, I answer to the Argument, GOD was *infinitely just* from all Eternity: In consequence of which, his *Anger then began to shew itself*, when Man had sinned.

8. "No *Wrath* can be in GOD, unless GOD was from all Eternity an *Infinity of Wrath*." ^g That is, *infinitely just*. So He was, and will be to all Eternity.

9. "THERE must either be no Possibility of *Wrath*, or no Possibility of its *having any Bounds*." ^h THE divine *Justice* cannot possibly *have any Bounds*. It is as unlimited as his Power.

10. "Two Things shew the Nature of *Wrath*, a Tempest and a raging Sore. The former is *Wrath in the Elements*; the latter is *Wrath in the Body*. Now both these are a Disorder. But there is no Disorder in GOD. Therefore there is no *Wrath in GOD*." ⁱ

"A TEMPEST is *Wrath in the Elements*; a raging Sore is *Wrath in the Body*." It is not. Neither the Body, the Elements, nor any Thing inanimate is capable of *Wrath*. And when we say, "The Sore looks *angry*," does any one dream this is to be taken literally? The Pillars of the Argument therefore are rotten. Consequently the Superstructure falls to the Ground.

IN vain would you prop it up by saying, "Wrath can have no other Nature in Body than it has in Spirit, because it can have no *Existence* in Body, but what it has from Spirit." ^k Nay, it can have

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^f Spirit of Love, Part II. p. 4. ^g p. 6. ^h p. 7.

ⁱ p. 13. ^j p. 15.

have *no Existence* in Body at all, as you yourself affirm presently after. Yet you strangely go on, "There is but *one Wrath* in all outward Things, animate or inanimate." Most true; for all Wrath is in Animals; Things inanimate are utterly incapable of it.

"THERE can be but *one Kind* of Wrath because nothing can be *wrathful* but *Spirit*."¹

NEVER then let us talk of *wrathful Elements*, of *wrathful Tempests*, or *Sores* again.

11. "WRATH and *Evil* are but two Words for the same Thing."^m This is home. But it cannot be granted without Proof.

12. "GOD is as incapable of Wrath, as of *Thicknes*, *Hardnes*, and *Darknes*; because *Wrath* can exist no where else but in *Thicknes*, *Hardnes*, and *Darknes*."ⁿ

So far from it, that Wrath cannot exist in *Thicknes* or *Hardnes* at all. For these are Qualities of Bodies; and "nothing can be *wrathful* but *Spirit*."

13. "WRATH cannot be in any Creature, till it has lost its first Perfection."^o That remains to be proved.

THUS far you have advanced Arguments for your Doctrine. You next attempt to answer Objections.

AND to the Objection that Scripture speaks so frequently of *the Wrath of GOD*, you answer,

1. "ALL the *Wrath* and *Vengeance* that ever was in any Creature, is to be called and looked on as the *Wrath and Vengeance of GOD*."

I TOTALLY deny that Proposition, and call for the Proof of it.

2. "GOD works every Thing in Nature. Therefore all *Death*, or *Rage*, or *Curse*, wherever it is, must be said, in the Language of Scripture, to be the *Wrath or Vengeance of GOD*."^p

I DENY

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I DENY the Consequence. The latter Proposition does not follow from the former. And indeed it is not true. All *Death* and *Rage* and *Curse*, is not in the *Language of Scripture* term'd the *Wrath* and *Vengeance of GOD*.

3. "BECAUSE the Devils have their Life from GOD; therefore their *cursed, miserable wrathful Life*, is said to be the *Curse* and *Misery*, and *Wrath of GOD* upon them."

NEITHER can this be proved, that the Devils *having their Life from GOD*, is the Reason why they are said to be *under his Wrath*. Nor does the Scripture ever term their *wrathful, miserable Life*, the *Wrath* or *Misery of GOD*.

4. "DEVILS are his, as well as holy Angels. Therefore all the *Wrath* and *Rage* of the one must be as truly *his Wrath and Rage* burning in them, as the *Joy* of the others is *his Joy*."

So it seems, *The Wrath of GOD* in Scripture means no more or less than *The Wrath of the Devil*! However, this Argument will not prove it. *The Joy* of Saints (not of Angels that I remember) is stiled *The Joy of their LORD*, because He *prepared* it for them and *bestows* it on them. Does He *prepare* and *bestow* the *Rage* of Devils upon them?

5. "His *Wrath* and *his Vengeance* are no more in GOD, than what the Psalmist calls *his Ice* and *his Frost*."

THERE is nothing Parallel in the Case. We can't take the latter Expressions literally, without glaring Absurdity: The former we may.

6. "THE *Earth trembled because He was wroth*. No *Wrath* here but in the Elements."

NAY, if so, here was no *Wrath* at all. For we are agreed, "Only Spirits can be *wrathful*."

7. ONE more Text, usually cited against your Opinion, you improve into an Argument for it. "*Avenge not yourselves, for Vengeance is mine*."

This

This is a full Proof that Vengeance is not in God. If it was, then it would belong to every Child of God, or he could not be perfect as his Father is perfect."¹

YES He could in all his imitable Perfections. But GOD has peculiarly forbidden our imitating Him in this. *Vengeance*, says He, is mine, incommunicably mine; unless so far as He delegates it to those who are in Authority. This therefore clearly shews, that GOD executes *Vengeance*, tho' *Justice* not *Vengeance*, is properly in Him.

HAVING now proved (as you suppose) that GOD has neither *Anger* nor *Justice*, it remains only to shew (which indeed follows by easy and natural Consequence) that He never did, nor can punish.

"To say *Adam's* miserable State was a Punishment inflicted upon him by GOD, is an utter Absurdity." His Sin had not the least Punishment of any Kind inflicted upon it by GOD."²

THIS is flat and plain. But let us see how far this Account agrees with that which GOD Himself hath given.

OF the Tree of Knowledge of Good and Evil thou shalt not eat: In the Day thou eatest thereof thou shalt surely die, Gen. ii. 17.

AND the Serpent said unto the Woman, ye shall not die, Ch. iii. 4. And the Woman being deceived did eat, 1 Tim. ii. 14. and gave unto her Husband and he did eat, Gen. iii. 6.

AND the LORD GOD said unto the Serpent, Because thou hast done this, thou art cursed—Dust thou shalt eat all the Days of thy Life, Ver. 14.

AND I will put Enmity between thee and the Woman, Ver. 15.

UNTO the Woman He said, I will greatly multiply thy Sorrow and (that is, in) thy Conception, Ver. 16.

AND unto Adam He said, because thou hast eaten of the Tree, cursed is the Ground for thy Sake: In

Sorrow

Unsettled Notions in RELIGION. 93

Sorrow shalt thou eat of it all the Days of thy Life,
Ver. 17.

DUST thou art, and unto Dust thou shalt return,
Ver. 19.

CAN any Man read this and affirm, "GOD did not inflict the least Punishment of any Kind, either on Eve or Adam, or the Serpent?" With what Eyes or Understanding then must he read?

BUT you say, "All that came on Adam was implied in what he chose to himself."^a It was. He chose it to himself in the same Sense, that he who robs, chuses to be hanged. But this does not at all prove, that the Death which one or the other suffers is no Punishment.

You go on. "Fire and Brimstone, or Manna rained on the Earth, are only one and the same Love." It was the same Love that preserved Noah, burnt up Sodom, and overwhelmed Pharaoh in the Red Sea."

SURELY nothing can equal this, unless you add, (which indeed you must do, to be consistent with yourself) "It is one and the same Love which will say, Come, ye blessed, and, Depart, ye cursed, into everlasting Fire."

You add, "Whom the LORD loveth He chastneth. Here you have GOD's own Word for it, nothing but his Love chastneth."^a We know his Love chastneth his Children. Of these only GOD is speaking here, as appears from the latter Clause of the Sentence. And yet we cannot say even as to them, It is nothing but his Love. It is Mercy mixt with Justice.

You cite one Text more. Amos iv. 9. "I have smitten you; yet have ye not returned to Me," and say, "Now how is it possible for Words to give stronger Proof?"^b Proof of what? Not that GOD did

^a p. 25. ^y Spirit of Love, Part II. p. 72. ^z p. 78.
^b p. 81. ^b Ibid.

did not *punish* them; but that in the *Midst* of *Wrath* He remembered *Mercy*.

To these Texts of Scripture (wide enough of the Point) you subjoin, "The Doctrine of Atonement made by *Christ*, is the strongest Demonstration, that the *Wrath* to be atoned, cannot be in GOD."^c Who talks of *Wrath* to be atoned? The *Wrath* to be atoned is neither Sense nor *English*; tho' it is a Solecism you perpetually run into: (I hope, not on Purpose to puzzle the Cause) That the *Sin* to be atoned cannot be in GOD we all allow; but it does not affect the Question.

ONCE more, to silence all Contradiction at once, to stop the Mouths of all Gainsayers, you say, "This (that there is no *Anger*; no vindictive *Justice* in GOD, no *Punishment* at all inflicted by Him) is openly asserted, constantly affirmed and repeated in the plainest Letter of Scripture." Whether this, or the very Reverse is true, will appear, from a few out of numberless Texts, which I shall barely set down, without any Comment, and leave to your cool Consideration.

You say. I. There is no vindictive, avenging, or punitive *Justice* in GOD: II. There is no *Wrath* or *Anger* in GOD. III. GOD inflicts no *Punishment* on any Creature, neither in this World, nor that to come.

GOD says,

I. THE just LORD is in the *Midst* of you, Zeph. iii. 5.

JUSTICE and Judgment are the Habitation of thy Throne, Psalm lxxxix. 14.

WILT Thou condemn him that is most just? Job xxxiv. 17.

HE is excellent in Power, and in Plenty of Justice, Job xxxvii. 13.

JUST and true are thy Ways, O King of Saints, Rev. xv. 3.

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Unsettled Notions in RELIGION. 95

THOU art just in all that is brought upon us,
Neh. ix. 33.

THERE is no GOD beside Me, a just GOD and a
Saviour, Isaiah xlv. 21.

WHOM GOD hath set forth, that He might be
just, and the Justifier of Him that believeth in Jesus,
Rom. iii. 25, 26.

II. THE LORD heard their Words, and was
wroth, Deut. i. 34.

THE LORD was wroth with me for your Sakes,
ch. iii. 26.

I WAS wroth with my People, Isai. xlvii. 6.

FOR his Covetousness I was wroth, Ch. lvii. 17.

AND the Anger of the LORD was kindled against
Israel, Num. xxv. 3.

HIS Wrath is against them that forsake Him,
Ezra viii. 22.

THOU art very wroth with us, Lam. v. 20.

THOU art wroth, for we have sinned, Is. lxiv. 5.

WHO may stand in thy Sight, when Thou art an-
gry? Psalm lxxvi. 7.

I HAVE mingled my Drink with weeping, because
of thine Indignation, and thy Wrath, Ps. cii. 9, 10.

IN my Wrath I smote thee, Isa. lx. 10.

HE hath visited in his Anger, Job xxxv. 15.

GOD distributeth Sorrow in his Anger, Ch. xxii.
17.

I HAVE seen Affliction by the Rod of his Wrath,
Lam. iii. 1.

I SWARE in my Wrath, they shall not enter into
my Rest, Psalm xlcv. 11.

HE casteth upon them the Fierceness of his Anger,
Wrath and Indignation—He made a Way to his
Anger, He spared not their Soul from Death, Psal.
lxxviii. 49, 50.

AT his Wrath the Earth shall tremble, Jer. x. 10.

THE Land is desolate because of his Anger, Ch.
xxv. 38.

BY his Anger they are consumed, Job iv. 9.

THE

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THE LORD shall swallow them up in his Wrath, and the Fire shall devour them, Psalm xxi. 9.

THE LORD turned not from his Wrath, 2 Kings xxiii. 26.

FOR all this his Anger is not turned away, but his Hand is stretched out still, Isa. v. 25.

THE LORD is slow to Anger, and of great Kindness; He will not always chide, neither keepeth He his Anger for ever, Psalm ciii. 8, 9.

THE LORD turned from the Fierceness of his Anger, Josh. vii. 26.

IN Wrath remember Mercy, Hab. iii. 2.

THOUGH Thou wast angry, thine Anger is turned away, Isa. xii. 1.

MANY a Time turned He his Anger away, Psal. lxxvii. 38.

III. I WILL punish the World for their Evil, and the Wicked for their Iniquity, Isa. xiii. 11.

BEHOLD the LORD cometh to punish the Inhabitants of the Earth for their Iniquity, Ch. xxvi. 21.

Is not Destruction to the Wicked, and a strange Punishment to the Workers of Iniquity? Job xxxii. 3.

I WILL punish you according to the Fruit of your Doings, Jer. xxi. 14.

I WILL punish you for all your Iniquities, Amos iii. 2.

IF ye will not hearken unto Me, then I will punish you seven Times more for your Sins, 1. ev. xxvi. 18.

I WILL punish all that oppress them, Isa. xxx. 20.

Now which am I to believe, GOD or Man?

YOUR miserable Philosophy leads you, in the third Place, totally to deny the Scripture Doctrine of Justification. Indeed you do not appear to have the least Conception of the Matter; no, not even to know what the Term *Justification* means. Accordingly you affirm,

“SALVATION (which as all Divines agree, includes both *Justification* and *Sanctification*) is nothing else but to be made like *Christ*.”

Re-

Unsettled Notions in RELIGION. 97

“ REGENERATION is the whole of Man's Salvation.^f

“ REDEMPTION is nothing else but the Life of GOD in the Soul.^g

“ THE *one only* Work of *Christ* as your Redeemer is, to raise into Life the smother'd Spark of Heaven in you.^h

“ HE is our *Atonement* and *Reconciliation* with GOD, because by Him we are set again in our first State of Holiness.ⁱ

“ THE *Atonement* of the Divine *Wrath* or *Justice*” (a mere Solecism, on which your whole Reasoning for several Pages is built) “ and the extinguishing of Sin in the Creature, are only different Expressions of the same Thing.”^k (Nay the former is an Expression of nothing : It is flat Nonsense.)

“ ALL that *Christ* does as an *Atonement*, has no other Operation but that of *renewing* the fallen Nature of Man.”^l

HERE are seven peremptory Assertions. But 'till they are fully proved, I cannot give up my Bible.

BUT you grow bolder and bolder ; and say, “ The Satisfaction of *Christ* is represented in all our Systems of Divinity, as a Satisfaction made to GOD, and the Sufferings and Death of *Christ*, as *that* which could only avail with GOD to have Mercy on Man. Nay, *what is still worse, if possible*, the Ground and Nature and Efficacy of this great Transaction between GOD and Man, is often explained by *Debtor* and *Creditor* : *Man as having contracted a Debt with GOD, which he could not pay, and GOD as having a Right to insist upon the Payment of it.*”^m

I

“ THERE

^f Part II. p. 37. ^g Part I. p. 79. ^h Spirit of Love, Part II. p. 45. ⁱ Part I. p. 10. ^k Part II. p. 86. ^l p. 106. ^m p. 91.

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" THERE is no *Wrath* in GOD, no *ſeditious Atonement*, no *Folly of Debtor and Creditor*."

" WHAT is still *worſe*, if poſſible! *Folly of Debtor and Creditor!*" Surely I would not have ſpoken thus, unleſs I had been above the Son of GOD.

AFTER this Manner pray ye, *Forgive us our Debts, as we forgive our Debtors*, Matt. vi. 9, 12.

AND Jeſus ſaid, *There was a certain Creditor which had two Debtors*, Luke vii. 41.

THE Kingdom of Heaven is liken'd to a King who would take Account of his Servants. And one was brought unto Him, who owed Him ten thouſand Talents. But for as much as he had not to pay, his LORD commanded him to be ſold and all that he had. The Servant fell down, ſaying, LORD have Patience with me. And his LORD was moved with Compaſſion, and forgave him the Debt. Yet afterwards, on his Unmercifulneſs to his Fellow-ſervant, he retracted that Forgiveneſs: And delivered him to the Tormentors 'till he ſhould pay all that was due unto Him. So likewise ſhall my heavenly Father do unto you alſo, if ye from your Heart forgive not every one his Brother their Treſpaſſes, Matt. xviii. 23, &c.

Is not Man here repreſented, as having contracted a Debt with GOD, which he cannot pay? And GOD as having, nevertheleſs, a Right to inſiſt upon the Payment of it? And a Right, if he hath not to pay, of delivering him to the Tormentors? And is it not expreſſly aſſerted, That GOD will, in ſome Caſes, claim this Right, and uſe it to the uttermoſt? Upon whom then lights this Imputation of Folly, and of what is ſtill worſe? LORD, lay not this Sin to their Charge! Forgive them, for they know not what they do.

BUT if the Son of GOD did not die, to atone for our Sins, what did He die for?

You

Unsettled Notions in RELIGION. 99

You answer, "He died,

1. "To *extinguish our own Hell* within us."*

NAY, the Scripture represents this, not as the First, but the Second End of his Death.

2. "To *shew* that He was above the World, Death, Hell and Satan : †

WHERE is it written, That He died for this End ? Could He not have done this, without dying at all ?

3. "His Death was the *only possible Way* of overcoming all the Evil that was in fallen Man."‡

THIS is true, supposing He atoned for our Sins. But if this Supposition be not made, his Death was not the *only possible Way*, whereby the Almighty could have overcome all Things.

4. "THROUGH this He got Power, to give the same Victory to all his Brethren of the Human Race."†

HAD He not this Power before ? Otherwise, How was He *ō w He that is ; GOD over all ; blessed for ever ?*

IF *Christ* died for no other Ends than these, what Need was there of his being more than a Creature ?

As you seem never to have employed your Thoughts on *Justification* or *Redemption*, in the Scripture Sense, I beg Leave to subjoin a plain Account thereof, wrote by a Woman of the last Century.

1. "CHRIST hath acquired for us a Right to eternal Life by his Satisfaction and Merits alone. Neither our Repentance, nor Amendment, can be any Satisfaction for Sin. It is only *through his Blood* that we have *Redemption*, Eph. i. 7. This alone *cleanseth us from all Sin*, 1 John i. 7. And herein was the Love of GOD manifested towards us, that He sent his Son to be the Propitiation for our Sins,

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* Spirit of Prayer, Part II. p. 159. † p. 130, 131.

‡ p. 129, † p. 132. * *Annæ Mariæ à Schurman* *Evangelia* Pars II. p. 118, &c.

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Sins, 1 John iv. 9, 10. So was the LORD our Righteousness, Jer. xxiii. 6. without which we could not have been justified. As Man owed his Creator the perfect Obedience of his whole Life, or a Punishment proportioned to his Transgression, it was impossible he could satisfy Him, by a partial and imperfect Obedience. Neither could he merit any Thing from Him, to whom he owed all Things. There was Need therefore of a Mediator, who could repair the immense Wrong he had done to the Divine Majesty, satisfy the Supreme Judge, who had pronounced the Sentence of Death against the Transgressors of his Law, suffer in the Place of his People, and merit for them Pardon, Holiness, and Glory. Accordingly He gave himself a Ransom for all, 1 Tim. ii. 6. and by Himself purged our Sins, Heb. i. 3. He loved us, and gave Himself for us, an Offering and a Sacrifice to GOD, Eph. v. 2. So we read, GOD raised Him from the dead; who was delivered for our Offences, and raised again for our Justification: Because our Surety's being discharged, by the Will and Act of the Judge himself, is a full Proof that he has paid our whole Debt."

2. "NOR is there any more sure Way to the Imitation of *Christ*, than Faith in *Christ* crucified, in Him who suffered for us, leaving us an Example, that we might tread in his Steps: Who died for us, while we were yet Enemies, that we might be justified by his Blood, Rom. v. 9. Yet it is true this Doctrine finds no Place in those who are proud of Heart, who love their own Reasonings, and have no Taste for the sincere Milk of the Word. But it is precious to them who feel the Weight of their Sins, who know they are by Nature Children of Wrath, and at the same Time utterly incapable either of paying the Debt, of rising from the Death of Sin, of conquering themselves, the World and the Devil, or of meriting eternal Life."

3. "THE

Unsettled Notions in RELIGION. 101

3. "THE Origin and Cause of our *Redemption* is, The ineffable Love of GOD the Father, who willed to redeem us by the Blood of his own Son: The Grace of the Son, who freely took our Curse upon Him, and imparts his Blessing and Merits to us. And the Holy Spirit who communicates the Love of the Father, and the Grace of the Son to our Hearts."

"WHEN we speak of this, and of the *Satisfaction of Christ*, we speak of the inmost Mystery of the Christian Faith. Therefore all the Inventions of Men ought now to be kept at the utmost Distance: Nor can any Thing certain be established, without the express Authority of Scripture. And herein is offered first to our Consideration, the only begotten Son of GOD, as the Head of the *Redeemed*, the *righteous Servant of GOD*, who by the *Knowledge of Himself shall justify many*, Isa. liii. 11. Him GOD hath constituted the *Surety of that better Covenant*, Heb. vii. 22. the Covenant of Grace. And how clearly is his Execution of this Office described in the fifty-third Chapter of *Isaiah*? Where the Prophet describes Him as *bearing our Grievs, or Sins, and carrying our Sorrows*, v. 4. *All we*, says he, *like Sheep have gone astray, we have turned every one to his own Way; and the LORD hath laid on Him the Iniquity of us all*, v. 6. All Mankind have forsaken GOD, and placed their own Will upon his Throne, and so were liable to the highest Punishment, when the Mediator voluntarily interposed Himself between them and the just Judge. And the incomprehensible Love of GOD that He might spare them, spared not his own Son. This is shewn in those Words, *The LORD hath laid on Him the Iniquity of us all*. It was on this Account, that *He was oppressed and afflicted; and brought as a Lamb to the Slaughter*, v. 7. while GOD made Him to be *Sin for us, who knew no Sin, that we might be made the Righteousness*

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Righteousness of GOD in Him, 2 Cor. v. 21. This is expreſt in the 9th and 10th Verſes.—He had done no Violence, nor was any Deceit in his Mouth. Yet it pleaſed the LORD to bruife Him, when He made his Soul an Offering for Sin. How exactly do his own Words agree with theſe? I am the good Shepherd, and I lay down my Life for the Sheep, John x. 14, 15. For them was He taken from Priſon and from Judgment, and cut off out of the Land of the Living, v. 8. How doth GOD here-in commend his Love towards us, in delivering up his own Son to die for us? Yea, GOD was pleaſed with bruifing Him, when cloathed with our Fleſh, and bearing our Sins, He manifeſted to Angels and Men his infinite Love of Divine Juſtice, till being made obedient unto Death, even the Death of the Croſs, He ſatisfied its utmoſt Demand.”

“IT was then GOD was pleaſed to bruife Him, when He made his Soul an Offering for Sin. He then appeared before the Judge of all, under the Likeneſs of ſinful Fleſh, and for Sin, as the Apoſtle ſpeaks. And therefore GOD was pleaſed to condemn Sin in the Fleſh, Rom. viii. 3, 4. to bruife Him who ſuſtained the Perſon of Sinners. But this was only the Prelude of a glorious Victory. Therefore the Prophet adds, He ſhall ſee his Seed, He ſhall prolong his Days, and the Pleaſure of the LORD ſhall proſper in his Hand, v. 10. After repeating, v. 11. the Sum of all, He ſhall bear their Iniquities, He ſubjoins the Cauſe of his Reward, v. 12. Becauſe He poured out his Soul unto Death, and was numbered with the Tranſgreſſors: For He bore the Sin of many, and made Interceſſion for the Tranſgreſſors.”

“THE fifth Verſe, of which I have not yet ſpoken, renders this great Truth ſtill more evident. He was wounded for our Tranſgreſſions, He was bruifed for our Iniquities: The Chaiſement of our Peace was upon Him, and by his Stripes we are healed.”

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bealed. He loved his own Body less than his mystical Body the Church, and therefore gave the former for the latter, to redeem and purchase it with his own Blood, by paying Himself as a Ransom for it. Hereby nailing the Hand-writing which was against us to his Cross, He took it out of the Way, and so became our Peace."

4. "FROM all which it appears, that Christ was not only a Pattern, but first and principally the Surety of the New Covenant, yea, a Sacrifice and a Victim, for the Sins of his People; whom God hath set forth to be a Propitiation, through Faith in his Blood, Rom. iii. 25. And that precious Sacrifice offered on the Cross, is the very Center and Marrow of the Gospel. To that one Offering whereby our great High Priest hath perfected for ever them that are sanctified, Heb. x. 14. all the antient Sacrifices referred, as well as numberless other Types and Figures. All these, says the Apostle, were Shadows of Things to come, but the Body is Christ, Col. ii. 17. He it was, who not by the Blood of Bulls and Goats, but by his own Blood entered into the Holiest, having obtained eternal Redemption for us, Heb. xi. 12. In Consequence of this we are accepted, thro' the Offering of the Body of Christ once for all, C. x. 10. In all the antient Types and Figures without shedding of Blood there was no Remission: Which was intended to shew, there never could be any, without the Blood of the great Antitype: Without that Grand Propitiatory Sacrifice, which (like the Figure of it) was to be offered without the Gate."

"INDEED the whole Worship of the Old Testament teaches nothing else but the Satisfaction made by the Blood of Christ, and our Reconciliation with God thereby: Hence He is stiled The Lamb of God that taketh away the Sin of the World; with a View to the Paschal Lamb and the other Lambs that were offered in Sacrifice: On which Account

Account the Inhabitants of Heaven likewise give Glory and sing a new Song, because He hath redeemed them unto God by his Blood, out of every Tribe and Tongue and People and Nation, Rev. v. 9."

5 "To this might be added the numerous Figures that occur in the Lives of the old Patriarchs, Prophets and Kings. But it may suffice to add to the preceding only two Testimonies more of the Manner of our Redemption by a proper Sacrifice: The one, that of St. Paul, *Christ hath delivered us from the Curse of the Law, being made a Curse for us; as it is written, cursed is every one that hangeth on a Tree*, Gal. iii. 13. The other, of St. Peter, *Who Himself bore our Sins*, in his own Body on the Tree, 1 Pet. ii. 24. From all this, abundantly appears, the Substitution of the Messiah in the Place of his People, thereby atoning for their Sins, and restoring them to the Favour of God."

"THESE are the Points which are so vehemently opposed, by Socinus and his Followers; who rob *Christ* of the principal Part of his priestly Office, and leave Him only that of interceding for us by Prayer: As if any *Intercession* were worthy of *Christ*, which had not his full Satisfaction and propitiatory Sacrifice for its Foundation. Indeed these cannot be put asunder, as sufficiently appears from the Words cited before, *He bore the Sin of many, and made Intercession for the Transgressors*: Where the Holy Ghost closely joins his Intercession, with his Satisfaction made by Sacrifice. These and a thousand other solid Arguments that might be advanced in Proof of this fundamental Doctrine, overturn all the Cavils that flow from corrupt Reason, which indeed are weak and thin as a Spider's Web."

"I HAVE dwelt the longer on this Head, because of its inexpressible Moment. For whether or no the Doctrine of *Justification by Faith* be, as all Protestants thought at the Time of the Reforma-

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ion, *Articulus stantis vel cadentis Ecclesiæ*, a Doctrine without which there can be no *Christian Church*: Most certainly there can be none, where the whole *Notion of Justification* is ridiculed and exploded: Unless it be such a Church as includes, according to your Account, every Child of Man: Of which consequently Turks, Deists and Pagans are as real Members, as the most pious Christian under the Sun. I cannot but observe, that this is the very Essence of Deism: No serious Infidel need contend for more. I would therefore no more set one of this Opinion to convert Deists, than I would set a Turk to convert Mahometans.

4. As every one that is justified is *born of God*, I am naturally led to consider in the next Place so far as it is delivered in the Tracts now before us) your Doctrine of *the New-Birth*.

"IN the Day that *Adam* eat of the Tree, he died: That is, his heavenly Spirit, with its heavenly Body, were extinguished. To make that heavenly Spirit and Body to be alive again in Man, this is *Regeneration*." O no; this is not; nor any Thing like it. This is the unscriptural Dream of *Behmen's* heated Imagination.

"SEE the true Reason why only the Son of GOD could be our Redeemer. It is because He alone could be able to bring to Life again that Celestial Spirit and Body which had died in *Adam*."

Not so: But He alone could be our Redeemer, because He alone, "by that one Oblation of Himself once offered, could make a sufficient *Sacrifice and Satisfaction* for the Sins of the whole World."

"SEE also why a Man must be born again of Water and of the Spirit. He must be born again of the Spirit, because *Adam's* heavenly Spirit was lost." Nay, but because, *Adam* had lost the inward Image of GOD, wherein he was created. And no less than the Almighty Spirit of GOD, could renew that Image in his Soul.

"HE must be *born of Water*, because that *heavenly Body* which *Adam* lost, was formed out of the heavenly Materiality, which is called *Water*."^x

VAIN Philosophy! The plain Meaning of the Expression, *Except a Man be born of Water*, is neither more nor less than this, *Except he be baptized*. And the plain Reason why he ought to be thus *born of Water* is because GOD hath appointed it. He hath appointed it, as an outward and visible Sign of an inward and spiritual Grace: Which Grace is, "a Death unto Sin, and a New Birth unto Righteousness."

"THE Necessity of our regaining our *first heavenly Body*, is the Necessity" (I presume you mean, the Ground of the Necessity) "of our eating the Body and Blood of *Christ*."^r

NEITHER can I believe this, till I find it in the Bible. I am there taught to believe, That our "spiritually receiving the Body and Blood of *Christ*," which is most eminently done in the LORD's Supper, is necessary to "strengthen and refresh our Souls, as our Bodies are by the Bread and Wine."

"THE Necessity of having again our *first heavenly Spirit* is shewn, by the Necessity of our being baptized with the Holy Ghost!"²

No. That we *must be baptized with the Holy Ghost* implies this and no more, That we cannot be *renewed in Righteousness and true Holiness*, any otherwise than by being over-shadowed, quickened, and animated by that blessed Spirit.

"OUR Fall is *nothing else* but the Falling of our Soul from its heavenly Body and Spirit, into a bestial Body and Spirit. Our *Redemption* (you mean, our *New Birth*) is *nothing else* but the regaining our *first angelic Spirit and Body*."^a

WHAT an Account is here of the Christian Redemption? How would Dr. Tindal have smiled at this

this? Where you say Redemption is *nothing else* but the Life of GOD in the Soul, you allow an essential Part of it. But here, you allow it to be *nothing else* but that which is no Part of it at all: *Nothing else* but a Whim, a Madman's Dream, a Chimera, a mere Non-entity?

THIS (*Angelic Spirit and Body*) "in Scripture is called our *New or Inward Man*."^b

THE *inward Man* in Scripture means one Thing, the *New Man*, another. The former means, the *Mind* opposed to the *Body*: *Tho' our outward Man, our Body, perish, yet the inward Man, the Mind or Soul, is renewed Day by Day*, 2 Cor. iv. 16. The latter means *Universal Holiness*: *Put off the old Man, which is corrupt; and put on the New Man, which after GOD is created in Righteousness and true Holiness*, Eph. iv. 22, 24. But neither does the one nor the other ever mean, "This *Angelic Spirit and Body*."

You yourself know better what the *New Birth* is. You describe it better, though still with amazing Queerness of Language, where you say,

"MAN hath the Light and Water of an outward Nature, to quench the Wrath of his own Life, and the Light and Meekness of *Christ*, as a Seed born in him, to bring forth anew the Image of GOD."

BUT it is not strange, that you speak so confusedly and darkly, as you generally do, of the *New Birth*, seeing you seem to have no Conception of that *Faith*, whereby we are *born again*.

THIS abundantly appears from your frank Declaration, "We are neither *saved by Faith* nor by Works."^c Flatly contrary to the Declaration of St. Paul, *By Grace we are saved through Faith*.

To put the Matter out of Dispute, you declare that you mean by *Faith*, "a *Desire* to be one with *Christ*."^d

AGAIN.

^b Ibid. ^c Sp. of Pr. Part II. p. 36. ^d P. L. p. 50.

AGAIN. "The *Desire* of turning to God is the coming of *Christ* into the Soul. *This Faith* will save thee."^e

So in your Judgment, *Saving Faith* is, "a *Desire* of coming to God, or of being one with *Christ*." I know the contrary from Experience. I had this *Desire* many Years before I even knew what saving Faith was.

FAITH is so far from being only *this Desire* that it is no *Desire* at all. It differs from all *Desire*, *toto genere*, although doubtless all good Desires accompany it. It is, according to St. Paul, *ἡ ἀληθεια*, an *Evidence* or *Conviction* (which is totally different from a *Desire*) of *Things not seen*: A supernatural, a divine *Evidence* and *Conviction* of the Things which God hath revealed in his Word: Of this in particular, that the Son of God hath loved *me* and given Himself for *me*. Whosoever hath this Faith is born of God. Whosoever thus believeth is saved; and if he *endure* therein to the *End*, *shall be saved* everlastingly.

THE *Process* of this *Work* in the Soul, of the present Salvation which is through Faith, you likewise describe confusedly and obscurely. The Sum of what you say is this:

"THE painful *Sense* of what you are, kindled into a working State of *Sensibility* by the Light of God, is the Light and Fire from whence the Spirit of Prayer proceeds. In its first Kindling nothing is found, but Pain, Wrath, and Darkness. And therefore its first Prayer is *all Humility*."

WOULD it not be more intelligible, if one had said, "The convincing Spirit of God, gives you to see and feel, that you are a poor undone, guilty, helpless Sinner. At the same Time, He incites you to cry for Help to Him who is *mighty to save*." This is true. But it is not true, that in the first Kindling of this Fire, in plain Terms, during the first

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first Convictions, "nothing is found but *Pain, Wrath, and Darknes.*" Very often there are found even in the first Conviction, sweet Gleams of *Light, Touches of Joy, of Hope, and of Love,* mixt with Sorrow and Fear. Much less is it true, that the *first Prayer* of an awakening Sinner is *all Humility.*^g On the contrary, a Sinner newly awakened, has always more or less Confidence in himself, in what he *is, or has, or does, and will do;* which is not *Humility,* but downright *Pride.* And this mingles itself with all his Prayer, 'till the Day-star is just rising in his Heart.

You add, "This Prayer is met by the Divine Love, and changed into Hymns and Songs and Thanksgivings."^h It is so, when *being justified by Faith, we have Peace with GOD through our LORD Jesus Christ.* "This State of Fervour melts away all earthly Passions and Affections, and leaves no Inclination in the Soul, but to delight in GOD alone."ⁱ It is certain, this is the genuine Effect of the *Love of GOD shed abroad in the Heart;* which Expression of St. *Paul,* I suppose means the same with *this State of Fervor.* "Then its Prayer changes again, and continually stands in *Fulness* of Faith, in *Purity* of Love, in *absolute* Resignation, to do and be what and how his Beloved pleaseth. This is the last State of the Spirit of Prayer, and is our *highest Union with GOD,* in this Life."^k

ASSUREDLY it is: *Fulness* of Faith, *beholding with open Face* the Glory of the LORD; *Purity* of Love, free from all Mixture of its contrary, yielding the whole Heart to GOD; *absolute* Resignation, excluding every Degree of Self-will, sacrificing every Thought, Word and Work to GOD. But do we change directly, from our *First Love,* into the highest Union with GOD? Surely not. There is an intermediate State between that of *Babes in*
K Christ,

Christ, and that of *Fathers*. You yourself are very sensible there is ; although you here speak as if there were not.

You go on. " People who have long dwelt in this *Fervor*, are frightened when *Coldness* seizes upon them : " ¹ That is, when they lose it, when their Love grows cold. And certainly, well they may, if this *Fervor* was to bring them to " Fulness of Faith, Purity of Love, and absolute Resignation." Well they may be affrighted, if that *Fervor* be lost, before " it has done its Work."

INDEED they might be affrighted, when it is not lost, if that which follows be true. " *Fervor* is good and ought to be loved ; but *Distress* and *Coldness* are better." ^m It brings the Soul nearer to God, than the *Fervor* did." ⁿ

THE *Fervor*, you said, " brought the Soul to its highest Union with God in this Life." Can *Coldness* do more ? Can it bring us to an Union higher than the *highest* ?

To explain this you say, " The *Fervor* made the Soul delight in God. But it was too much an *own Delight*. It was a fancied *Self-holiness*, and occasioned Rest and Satisfaction in itself, in a *Spiritual Self*." ^o Either *Fervor* does bring us to Purity of Love, and absolute Resignation, or not. To say, it does not, contradicts what you said before ; to say it does, contradicts what you say now. For if it does, we cannot say, " *Coldness* does the Work which *Fervor* did, in an higher Degree."

I SHOULD not insist so long on these glaring Inconsistencies, were not the Doctrine you are here labouring to support, absolutely inconsistent with that of St. Paul, and naturally productive of the most fatal Consequences. St. Paul asserts, the present Kingdom of God in the Soul is *Righteousness and Peace and Joy in the Holy Ghost*. He continually

¹ p. 174. ^m p. 176. ⁿ p. 175. ^o Ibid.

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tinually teaches, That these which God hath joined, Man ought not to put asunder: That *Peace and Joy* should never be separated from *Righteousness*, being the Divine Means both of preserving and increasing it; and that we may, yea, ought to *rejoice evermore*, 'till the *God of Peace sanctifies us wholly*. But if these Things are so, then "*Distress and Coldness are not better*" than fervent Love and Joy in the Holy Ghost.

AGAIN. The Doctrine, that it is better and more profitable for the Soul, to lose its Sense of the Love of God than to keep it, is not only Unscriptural, but naturally attended with the most fatal Consequences. It directly tends to obstruct, if not destroy the Work of God in the Heart, by causing Men to *bless themselves* in those Ways, which damp the *Fervor* of their Affections; and to imagine they are considerably advanced in Grace, when they have *grieved*, yea, *quenched the Spirit*. Nay, but let all who now feel the Love of God in their Hearts, and *walk in the Light, as He is in the Light*, labour by every possible Means to *keep themselves in the Love of God*. Let them be ever *fervent in Spirit*. Let them *rejoice evermore*, and stir up the Gift of God, which is in them. And if at any Time, "*Coldness* seizes upon them," let them be assured, they have *grieved the Spirit of God*. Let them be affrighted: Let them fear lest they sink lower and lower; yea, into total *Deadness and Hardness of Heart*. At the Peril of their Souls, let them not rest in *Darkness*, but examine themselves, search out their Spirits, cry vehemently to God, and not cease 'till He restores the Light of his Countenance.

5. If this Doctrine of the Profitableness of *Coldness* above *Fervor*, directly tends to make Believers easy, while they are sliding back into Unbelief, you have another which tends as directly to make them easy who never believed at all, I mean, that

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of *Christ in every Man*. What you advance on this Head, I desire next to consider, as the Importance of it requires.

“THE *Birth of Christ* is already begun in every one. *Jesus* is already *within thee* (whoever thou art) *living, stirring, calling, knocking at the Door of thy Heart.*”^p

“EVERY Man has *Christ* in his Spirit, lying there as in a *State of Insensibility and Death.*”^a

BUT He is living for all that. And though in a *State of Insensibility*, He is *stirring, calling, knocking at the Door of the Heart!*

“SOMETHING of *Heaven*” (you use this Phrase as equivalent with *Christ*) “lies in every Soul in a *State of Inactivity and Death.*”^r

“ALL the holy Nature, Tempers, and Spirit of *Christ*, lie hid as a Seed in thy Soul.”^s

BUT are they active or unactive? *Living and stirring*, or in a *State of Insensibility and Death?*

“THOU art poor, and blind, and naked, and miserable, while all the Peace and Joy of God are within thee.”^t

THIS is most wonderful of all! Are these *within him who is dead in Sin?* Who is a “Stranger to all that is holy and heavenly?” If they are, How can he be *miserable*, who has “all the Peace and Joy of God *within him?*” Will you say, “They are in him, but he does not feel them?” Nay then, they are not in him. *I have Peace in me*, no longer than I *feel Peace*. I *feel Joy*, or I *have it not*.

“SEE here the Extent of the Catholic Church of *Christ!* It takes in all the World.”^u

So Jews, Mahometans, Deists, Heathens, are all Members of the *Church of Christ!* Should we not add *Devils* too? Seeing these also are to dwell with us in Heaven!

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^a Sp. of Pr. P. I. p. 55. ^r Sp. of Love, P. II. p. 34.
^s p. 35. ^t Sp. of Pr. P. I. p. 68. ^u p. 74. ^v p. 56.

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"POOR Sinner, *Christ dwelleth in the Center* the Fund or Bottom of thy Soul."^w

WHAT is this? What is either the *Center*, the Top or Bottom of a Spirit?

"WHEN *Adam* fell, this *Center* of his Soul became a Prisoner in an earthly Animal. But from the Moment *GOD spoke Christ into Adam*, all the Treasures of the Divine Nature, the Light and Spirit of *GOD* came again into Man, into the Center of his Soul."^x

I CANNOT find in the Bible, when that was; when *GOD spoke Christ into Adam*.

WE come now to the Proofs of these strong Assertions.

AND 1. "No Faith could ever begin, unless every Man had *Christ* in him."^x

THIS Proposition needs just as much Proof itself, as that which it is brought to prove.

2. "UNLESS the Remains of the perfect Love of *GOD* were in every Man, it would be impossible he should ever love *GOD* at all."^z

WHY so? Cannot *GOD* give his Love this Moment, to one who never loved Him before?

3. "UNLESS *Christ* was hidden in the Soul, there could not be the least Beginning of Man's Salvation. For what could begin to desire Heaven, unless *something* of Heaven was hid in the Soul?"^a

WHAT could? Why any Soul, which had *nothing but Hell* in it before, the Moment Grace was infused from above.

4. "The ten Commandments lay hid in Men's Souls." (How?) "till called into Sensibility by writing them on Stone. Just so *Christ* lies in the Soul, till awakened by the Mediatorial Office of the Holy *Jesus*."^b

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THIS

* P. 59. * P. 60. * Spirit of Love, P. II. p. 34.

* P. 38. * P. 35. * P. 37.

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THIS is only Assertion still, not Proof. But what do you mean by *The Mediatorial Office of Christ*? And how is "*Christ* awakened by the *Mediatorial Office of the Holy Jesus*?"

5. "THE Sea cannot be moved by any other Wind than that which had its Birth from the Sea itself."^c

I THINK, it can. I have seen it "moved by a Wind, which had its Birth from the Land."

6. "THE Musician cannot make his Instrument give any other Melody than that which *lies hid* in it, as its own *Inward State*."^d

DID the Tune then *lie hid* in the Trumpet, before the Trumpeter blew? And was *this* Tune, or another, or all that ever were and will be played on it, the *Inward State* of the Trumpet?

"No more can the Mind have any Grief or Joy, but that which is *from itself*."^e

AN unhappy Comparison! For the Instrument can have no Melody or Sound at all *from itself*: And most unhappily applied to the Operations of GOD upon the Souls of Men. For has GOD no more Power over my Soul, than I have over a musical Instrument?

THESE are your Arguments to prove that *Christ is in every Man*; a Blessing which St. Paul thought was peculiar to *Believers*. He said, *Christ is in you, except ye be Reprobates* (Unbelievers.) You say, *Christ is in you*, whether ye be Reprobates or no. If any Man hath not the Spirit of Christ, he is none of his, saith the Apostle. Yea, but "every Man, saith Mr. Law, hath the Spirit of GOD. The Spirit of Christ is in every Soul."^f He that hath not the Son of GOD hath not Life, saith St. John. But Mr. Law saith, Every Man hath the Son of GOD. Sleep on then ye Sons of Belial, and take your Rest: Ye are all safe: For he that hath the Son hath Life.

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THERE can hardly be any Doctrine under Heaven more agreeable to Flesh and Blood : Nor any which more directly tends, to prevent the very Dawn of Conviction, or at least to hinder its deepening in the Soul, and coming to a sound Issue. None more naturally tends to keep Men asleep in Sin, and to lull asleep those who begin to be awakened. Only persuade one of this, "*Christ* is already in thy Heart ; Thou hast now the *Inspiration* of his Spirit : All the *Peace* and *Joy* of God are within thee, yea, all the *Holy Nature*, *Tempers*, and *Spirit of Christ* : " And you need do no more : The Siren Song quiets all his Sorrow and Fear. As soon as you have sewed this Pillow to his Soul, he sinks back into the Sleep of Death.

VI. BUT you have made an ample Amends for this, by providing so short and easy a Way to Heaven : Not a long, narrow, troublesome, round about Path, like that described in the Bible : But one that will as compendiously save the Soul, as Dr. — *Pill and Drop* heal the Body : A Way so plain, that they who follow it need no Bible, no human Teaching, no outward Means whatever ; being every one able to stand alone ; every one sufficient for himself !

" *THE First Step*, is, To turn wholly from yourself and to give up yourself wholly unto God."

If it be, no Flesh living shall be saved. How grievously do we stumble at the Threshold ? Do you seriously call this, *The first Step* ? " To turn wholly from myself, and give up myself wholly unto God ? " Am I then to *step first* on the highest Round of the Ladder ? Not unless you turn it upside down. The Way to Heaven would be short indeed, if the *first* and the *last* Step were all one : If we were to step as far the Moment we set out, as we can do till we enter into Glory.

BUT

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BUT what do you mean by *giving up myself to God*? You answer, "Every sincere Wish and Desire after Christian Virtues, is *giving up yourself to Him, and the very Perfection of Faith.*"^h

FAR, very far from it; I know from the Experience of a thousand Persons, as well as from Scripture, and the very Reason of the Thing, That a Man may have *sincere Desires* after all these, long before he attains them. He may *sincerely wish*, to give himself up to God, long before he is able so to do. He may *desire* this, not only before he has the *Perfection*, but before he has any *Degree* of saving *Faith*.

MORE marvellous still is that which follows, "You may easily and immediately, by the mere Turning of your Mind, have all these Virtues, Patience, Meekness, Humility, and Resignation to God."ⁱ

WHO may? Not I. Not you. Not any that is born of a Woman: As is proved by the daily Experience of all, that know what Patience, Meekness, or Resignation mean.

BUT how shall I know whether I have Faith or not? "I will give you an infallible Touchstone. Retire from all Conversation only for a Month, Neither write, nor read, nor debate any Thing with yourself. Stop all the former Workings of your Heart and Mind, and stand all this Month in Prayer to God. If your Heart cannot *give itself up in this Manner to Prayer*, be fully assured you are an *Infidel*."^k

IF this be so, the *Infidels* are a goodly Company! If every Man be of that Number, who cannot "stop all the former Workings of his Heart and Mind, and stand thus in Prayer to God for a Month together."

BUT I would gladly know, By what Authority you give us this *Touchstone*? And how you prove it

^a Spirit of Love, P. II. p. 217. ⁱ p. 212. ^k Spirit of Prayer, Part II. p. 163.

it to be *infallible*? I read nothing like it in the Oracles of God. I cannot find one Word there, of "refraining from all Conversation, from Writing, and Reading for a Month." (I fear, you make no Exception, in favour of public Worship, or Reading the Word of God.) Where does the Bible speak of this? Of "stopping for a Month, or a Day, all the former Workings of my Heart and Mind? Of refraining from all Converse with the Children of God, and from reading his Word? It would be no wonder should any Man make this unscriptural (if not anti-scriptural) Experiment, if Satan were permitted to work in him a *strong Delusion*, so that he should *believe a Lie*.

NEARLY related to this Touchstone is the Direction which you give elsewhere. "Stop all Self-Activity; be retired, silent, passive, and humbly attentive to the inward Light."¹

BUT beware *the Light which is in thee be not Darkness*; as it surely is, if it agree not with *the Law and the Testimony*—"Open thy Heart to all its Impressions"—If they agree with that truly infallible Touchstone. Otherwise regard no Impression of any Kind, at the Peril of thy Soul—"wholly stopping the Workings of thy own Reason and Judgment." I find no such Advice in the Word of God. And I fear they who stop the Workings of their Reason, lie the more open to the Workings of their Imagination.

THERE is abundantly greater Danger of this when we fancy we have no longer Need to "be taught of Man." To this your late Writings directly lead. One who admires them will be very apt to cry out, "I have found all that I need know of God, of *Christ*, of myself, of Heaven, of Hell, of Sin, of Grace, and of Salvation."² And the rather, because you yourself affirm roundly,

¹ P. I. p. 77. 82. ² P. II. p. 4.

ly, "when once we apprehend the All of God, and our own Nothingness" (which a Man may persuade himself he does, in less than four and twenty Hours) "it brings a Kind of Infallibility into the Soul in which it dwells: All that is vain, and false, and deceitful, is forced to vanish and fly before it."ⁿ Agreeably to which you tell your Convert, "You have no Questions to ask of any Body."^o And if, notwithstanding this, he will ask, "But how am I to keep up the Flame of Love?" You answer; "I wonder you should want to know this. Does a blind, or sick, or lame Man want to know, how he should *desire* Sight, Health, or Limbs?"^p No; but he wants to know, how he should *attain*, and how he should *keep* them. And he who has *attained* the Love of God, may still want to know, How he shall keep it. And he may still enquire, "May I not take my own Passions or the Suggestions of Evil Spirits for the Workings of the Spirit of God?"^q To this you answer, "Every Man knows, when he is governed by the Spirit of Wrath, Envy or Covetousness, as *easily* and as *certainly* as he knows when he hungry."^r Indeed he does not; neither as *easily*, nor as *certainly*. Without great Care, he may take Wrath to be pious Zeal, Envy to be virtuous Emulation; and Covetousness to be Christian Prudence, or laudable Frugality. "Now the Knowledge of the Spirit of God in yourself is as perceptible as Covetousness." Perhaps so; for this is as difficultly perceptible, as any Temper of the human Soul—"And liable to no more Delusion"—Indeed it need not: For this is liable to ten thousand Delusions.

You add, "His Spirit is more distinguishable from all other Spirits, than any of your natural Affections

ⁿ Part I. p. 95. ^o Spirit of Love, Part II. p. 218.

^p Spirit of Prayer, Part II. p. 165. ^q p. 198. ^r Ibid.

Affections are from one another.” Suppose Joy and Grief. Is it more distinguishable from all other Spirits, than these are from one another? Did any Man ever mistake Grief for Joy? No, not from the Beginning of the World. But did none ever mistake Nature for Grace? Who will be so hardy as to affirm this?

BUT you set your Pupil as much above the being taught by *Books*, as being taught by *Men*. “Seek, say you, for Help no other Way, neither from *Men*, nor *Books*, but wholly leave yourself to God.”

BUT how can a Man “leave himself wholly to God,” in the total Neglect of his Ordinances? The old Bible Way is, To “leave ourselves wholly to God,” in the constant Use of all the Means He hath ordained. And I cannot yet think, the New is better, though you are fully persuaded it is. “There are two Ways, you say, of attaining Goodness and Virtue; the one by *Books* or the *Ministry* of Men, the other by an inward Birth. The former is only in order to the latter.” This is most true, That all the External of Religion, are in order to the Renewal of our Soul in Righteousness and true Holiness. But it is not true, that the External Way is one, and the Internal Way, another. There is but one Scriptural Way, wherein we receive Inward Grace, through the Outward Means which God hath appointed.

SOME might think that when you advised, “Not to seek Help from Books,” you did not include the Bible. But you clear up this, where you answer the Objection, of your not esteeming the Bible enough. You say, “How could you more magnify *John the Baptist*, than by going from his Teaching, to be taught by that *Christ*, to whom he directed you? Now the Bible can have no other Office or Power, than to direct you to *Christ*.
How

How then can you more magnify the Bible than by going *from its Teaching*, to be taught by *Christ*?^w So you set *Christ* and the Bible in flat Opposition to each other? And is this the Way we are to learn of Him? Nay, but we are taught of Him, not by going *from* the Bible, but by keeping close to it. Both by the Bible and by Experience we know, that his Word and his Spirit act in Connexion with each other. And thus it is, that by *Christ* continually teaching and strengthening him through the Scripture, *the Man of God* is made perfect, and thoroughly furnished for every good Word and Work.

ACCORDING to your Veneration for the Bible, is your Regard for Public Worship and for the LORD's Supper, "*Christ*, you say is *the Church or Temple of God* within thee. There *the Supper of the Lamb* is kept. When thou art well grounded in *this inward Worship*, thou wilt have learned to live unto GOD *above Time and Place*. For every Day will be *Sunday* to Thee; and wherever thou goest, thou wilt have a *Priest*, a *Church*, and an *Altar* along with thee."^w

THE plain Inference is, Thou wilt not need to make any Difference between *Sunday* and other Days. Thou wilt need no other *Church* than that which thou hast always along with thee; no other *Supper*, *Worship*, *Priest*, or *Altar*. Be well grounded in *this Inward Worship*, and it supercedes all the rest.

THIS is right-pleasing to Flesh and Blood, and I could most easily believe it, if I did not believe the Bible. But that teaches me, *inwardly to worship God*, as at *all Times*, and in *all Places*, so particularly on *his own Day*, in the *Congregation* of his People, at his *Altar*, and by the *Ministry* of those his Servants whom *He hath given* for this very Thing, *for the perfecting of the Saints*, and with whom *He will be to the End of the World*.

^w Spirit of Prayer, Part I. p. 73.

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EXTREMELY dangerous therefore is this *other Gospel*, which leads quite wide of the Gospel of *Christ*. And what must the Consequence be, if we thus *break, yea and teach Men so*, not *one* only, neither, *the least* of his *Commandments*? Even that *we shall be called the least in the Kingdom of Heaven*. God grant, this may not fall on you or me!

7. HOWEVER, whether we have a Place in Heaven or not, you are very sure, we shall have none in Hell. For there is no Hell in *rerum Natura*; no such Place in the Universe. You declare this over and over again, in great Variety of Expressions. It may suffice to mention two or three. "Hell is no Penalty prepared or inflicted by God." "Damnation is only that which springs up within you." Hell and Damnation are nothing but the various Operations of Self."²

I RATHER incline to the Account publish'd a few Years ago, by a wise and pious Man, (the late Bishop of *Cork*) where he is speaking of the Improvement of Human Knowledge by Revelation. Some of his Words are,^a "Concerning Future Punishments, we learn from Revelation only, 1. That they are both for *Soul* and *Body*, which are distinguished in Scripture by the *Worm that dieth not*, and the *Fire which never shall be quenched*: And accordingly we are bid to *fear Him who is able to destroy both Body and Soul in Hell*." Upon which I shall only remark, That whereas we find by Experience, the Body and Soul in this Life are not capable of suffering the Extremity of Pain and Anguish at the same Time, insomuch that the greatest Anguish of Mind is lost and diverted by acute and pungent Pain of Body: Yet we learn from Scripture, That in *Hell* the Wicked will be subject to extreme Torments of both together."^b

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2. "THAT

^a Sp. of Pr. P. II. p. 33. ¹ Sp. of Love, P. II. p. 47.

² Sp. of Pr. P. I. p. 79. ^a Procedure, &c. of Human Understanding. ^b p. 350.

2. "THAT the chief Cause of their eternal Misery will be, an eternal Exclusion from the beatific Vision of GOD. This Exclusion seems to be the only Punishment to which we can now conceive a *pure Spirit* liable. And according as all intelligent Beings are at a *less* or *greater* Distance from this Fountain of all Happiness, so they are necessarily more or less miserable or happy."

3. "THAT one Part of those Punishments will be by *Fire*, than which we have not any Revelation more express and positive. And as it is an Instance of great *Goodness* in GOD, that the Joys of Heaven are represented to us, under the *figurative* Images of Light and Glory and a Kingdom, and that the Substance shall exceed the utmost of our Conception: So it is an Argument of his strict *Justice*, that Future Punishments are more *literally threatened* and *foretold*."

4. "THE *Eternity* of these Punishments is revealed as plainly, as Words can express it. And the Difficulty of that Question, "What Proportion *endless Torments* can bear to *momentary Sins*," is quite removed by considering, that the Punishments denounced are not Sanctions *entirely arbitrary*, but are withal so many previous *Warnings* or *Declarations* of the *Natural Tendency* of Sin itself. So that an unrepenting Sinner must be miserable in another Life by a *Necessity of Nature*. Therefore he is not capable of Mercy; since there never can be an Alteration of his Condition, without such a Change of the whole Man, as would put the natural and settled Order of the Creation out of Course."^c

DOUBTLESS this eminent Man (whose Books on the *Human Understanding*, and on *Divine Analogy*, I would earnestly recommend to all who either in whole or in Part deny the Christian Revelation) grounded his Judgment both of the Nature and

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and Duration of future Punishments on these and the like Passages of Scripture.

If we sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries. He that despised Moses's Law died without Mercy: Of how much sorer Punishment shall he be thought worthy, who hath trodden under Foot the Son of GOD?—For we know Him that hath said, Vengeance belongeth unto Me, I will recompense. It is a fearful Thing to fall into the Hands of the living GOD, Heb. x. 26, 31.

AND let not any who live and die in their Sins, vainly hope to escape his Vengeance. For if GOD spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkeness, to be reserved unto Judgment—The LORD knoweth how to reserve the Unjust unto the Day of Judgment to be punished, 2 Pet. ii. 4—9. In that Day, peculiarly styled *The Day of the LORD*, they that sleep in the Dust of the Earth shall awake: Some to everlasting Life, and some to everlasting Shame and Contempt, Dan. xii. 2. Among the latter will all those be found, who are now by their obstinate Impenitence, Treasuring up to themselves Wrath against the Day of Wrath and Revelation of the righteous Judgment of GOD: Who will then render Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil, Rom. ii. 5—9. He hath declared the very Sentence which He will then pronounce on all the Workers of Iniquity, Depart, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels, Matt. xxv. 41. And in that Hour it will be executed: Being cast into outer Darkeness, where is Wailing and Gnashing of Teeth, V. 30; they will be punished with everlasting Destruction, from the Presence of the LORD and from the Glory of his Power, 2 Thess. i. 9. A Punishment not only without

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End, but likewise without Intermision. For when once they are cast into that *Furnace of Fire*, that *Lake of Fire burning with Brimstone*, the *Worm* gnawing their *Soul* dieth not, and the *Fire* tormenting their *Body* is not quenched. So that they have no *Rest Day or Night*; but the *Smoke* of their *Torment* ascendeth up for ever and ever.

Now thus much cannot be denied, That these Texts speak as if there were really such a *Place* as *Hell*, as if there were a real *Fire* there, and as if it would remain for ever. I would then ask but one plain Question. If the Case is not so, why did *GOD* speak as if it was? Say you, "To affright Men from Sin?" What, by Guile? By Dissimulation? By hanging out false Colours? Can you possibly ascribe this to the *GOD* of Truth? Can you believe it of Him? Can you conceive the Most High dressing up a Scare-crow, as we do to fright Children! Far be it from Him. If there be then any such Fraud in the Bible, the Bible is not of *GOD*. And indeed this must be the Result of all: If there be no *unquenchable Fire*, no *everlasting Burnings*, there is no Dependance on those Writings, wherein they are so expressly asserted, nor of the *Eternity* of Heaven any more than of Hell. So that if we give up the one, we must give up the other. No Hell, no Heaven, no Revelation!

In vain you strive to supply the Place of this, by putting *Purgatory* in its Room; by saying, "These Virtues must have their perfect Work in you, if not before, yet certainly *after Death*." Every Thing else must be taken from you *by Fire*, either here or hereafter." Poor, broken Reed! Nothing will "be taken from you" by that Fire which is prepared for the Devil and his Angels, but all Rest, all Joy, all Comfort, all Hope. For the *Worm* dieth not, and the *Fire* is not quenched.

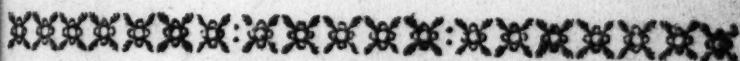
I HAVE

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I HAVE now, Sir, delivered by own Soul. And I have used great Plainness of Speech ; such as I could not have prevailed on myself to use to one whom I so much respect on any other Occasion.

O THAT your latter Works may be more and greater than your first ! Surely they would, if you could ever be persuaded, to study, instead of the Writings of *Tauler* and *Behmen*, those of *St. Paul*, *James*, *Peter* and *John* : To spue out of your Mouth and out of your Heart that *vain Philosophy*, and *speak* neither higher nor lower Things, neither more nor less than *the Oracles of GOD* : To renounce, despise, abhor all the high flown Bombast, all the unintelligible Jargon of the Mysticks, and come back to the plain Religion of the Bible, *We love Him, because He first loved us.*

LONDON, Jan. 6, 1756.





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A

LETTER to a PERSON

Lately joined with the

PEOPLE call'd *QUAKERS*.

In Answer to a LETTER wrote by Him.



BRISTOL, *Feb. 10, 1747-8.*

YOU ask me, "Is there any Difference
between *Quakerism* and *Christianity*?"
I think there is. What that Difference
is, I will tell you as plainly as I can.

I WILL first set down the Account of
Quakerism (so called) which is given by *Robert*
Barclay: And then add, wherein it agrees with,
and wherein it differs from *Christianity*.

I. "SEEING

I. "SEEING the Height of all Happiness is placed in the true Knowledge of God, the right Understanding of this is what is most necessary to be known in the first Place."

II. "IT is by the Spirit alone that the true Knowledge of God hath been, is, and can be reveal'd. And these Revelations which are absolutely necessary for the building up of True Faith, neither do nor can ever contradict Right Reason or the Testimony of the Scriptures."

THUS far there is no Difference between Quakerism and Christianity.

"YET these Revelations are not to be subjected to the Examinations of the Scriptures as to a Touchstone."

HERE there is a Difference. The Scriptures are the Touchstone whereby Christians examine all (Real or Supposed) Revelations. In all Cases they appeal to the Law and to the Testimony, and try every Spirit thereby.

III. "FROM these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth."

In this there is no Difference between Quakerism and Christianity.

"YET the Scriptures are not the Principal Ground of all Truth and Knowledge, nor the adequate, primary Rule of Faith and Manners. Nevertheless they are a Secondary Rule, subordinate to the Spirit. By Him the Saints are led into all Truth, Therefore the Spirit is the first and principal Leader."

If by these Words, "The Scriptures are not the Principal Ground of Truth and Knowledge, nor the adequate, primary Rule of Faith and Manners," be only meant, that "the Spirit is our first and principal

pal Leader." Here is no Difference between Quakerism and Christianity.

BUT there is great Impropriety of Expression. For though the Spirit is our *Principal Leader*, yet He is not our *Rule* at all: The Scriptures are the *Rule* whereby He *leads us into* all Truth. Therefore only talk good *English*: Call the Spirit our *Guide* (which signifies an Intelligent Being) and the Scriptures our *Rule*, (which signifies something used by an Intelligent Being) and all is plain and clear.

IV. "ALL Mankind is fallen and dead, deprived of the Sensation of this Inward Testimony of GOD, and subject to the Power and Nature of the Devil, while they abide in their Natural State. And hence not only their Words and Deeds, but all their Imaginations are evil perpetually in the Sight of GOD."

V. "GOD out of his infinite Love hath so loved the World, that He gave his only Son, to the End that whosoever believeth on Him, might have everlasting Life. And He enlighteneth every Man that cometh into the World, as He tasted Death for every Man."

VI. "THE Benefit of the Death of *Christ* is not only extended to such as have the distinct Knowledge of his Death and Sufferings, but even unto those who are inevitably excluded from this Knowledge. Even these may be Partakers of the Benefit of his Death, though ignorant of the History, if they suffer his Grace to take Place in their Hearts, so as of wicked Men to become holy."

In these Points there is no Difference between Quakerism and Christianity.

VII. "As many as receive the Light, in them is produced a holy and spiritual Birth bringing forth Holiness."

Holiness, Righteousness, Purity, and all other blessed Fruits. By which holy Birth, as we are sanctified, so we are justified."

HERE is a wide Difference between Quakerism and Christianity. This is a flat Justification by Works. Whereas the Christian Doctrine is, *That we are justified by Faith: That unto him that worketh not, but believeth on Him that justifieth the Ungodly, his Faith is counted to him for Righteousness.*

THE Ground of this Mistake, is, the not understanding the Meaning of the Word Justification. For Robert Barclay takes it in the same Sense as the Papists do, confounding it with Sanctification. See in the 208th Page of his *Apology*, he says in express Terms, "Justification taken in its proper Signification, is, Making one just, and is *all one with Sanctification.*"

VIII. "IN whom this holy Birth is fully brought forth, the Body of Sin and Death is crucified, and their Hearts are subjected to the Truth, so as not to obey any Suggestion of the Evil One, but to be free from Actual Sinning and transgressing of the Law of God, and in that Respect, perfect."

IX. "THEY in whom his Grace hath wrought in Part to purify and sanctify them, may yet by Disobedience fall from it, and make Shipwreck of the Faith."

IN these Propositions there is no Difference between Quakerism and Christianity.

THE uncommon Expression *This holy Birth brought forth*, is taken from *Jacob Behmen*. And indeed so are many other Expressions used by the Quakers, as are also many of their Sentiments.

X. "BY this Light of God in the Heart, every true Minister is ordained, prepared, and supplied in the Work of the Ministry."

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As to Part of this Proposition, there is no Difference between Quakerism and Christianity. Subtleties "every true Minister is by the Light of God prepared and supplied in the Work of the Ministry." But the Apostles themselves *ordained* them by *laying on of Hands*. So we read throughout the *Acts of the Apostles*.

THEY who have received this Gift, ought not to use it as a Trade, to get Money thereby; it may be lawful for such to receive what may be needful to them for Food and Cloathing." In this there is no Difference between Quakerism and Christianity.

WE judge it no Ways unlawful, for a Woman to preach in the Assemblies of God's People." In this there is a manifest Difference. For the Apostle Paul saith expressly, *Let your Women keep silence in the Churches: For it is not permitted unto them to speak - And if they will learn any Thing, let them ask their Husbands at home; for it is a Shame for Women to speak in the Church*, 1 Cor. xiv. 34, 35. ROBERT BARCLAY indeed says, "Paul here reproves the inconsiderate and talkative Women."

But the Text says no such Thing. It evidently speaks of Women in general.

AGAIN, the Apostle Paul saith to Timothy, *Let Women learn in Silence with all Subjection. For I suffer not a Woman to teach, nor to usurp Authority over the Man*, (which Public Teaching necessarily implies) *but to be in Silence*, 1 Tim. ii. 11, 12.

So this Robert Barclay makes only that harmless reply; "We think this is not any Ways repugnant to this Doctrine." Not repugnant to this, do not suffer a Woman to teach!" Then I do not know what is.

But a Woman labour'd with Paul in the Work of the Gospel." Yea! but not in the Way he had himself expressly forbidden.

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"BUT Joel foretold, *your Sons and your Daughters shall prophesy. And Philip had four Daughters which Prophesied.* And the Apostle himself directs Women to *Prophesy*; only with their Heads *cover'd.*"

VERY good. But how do you prove that *prophesying* in any of these Places means Preaching?

XI. "ALL True Worship to GOD is offer'd in the inward and immediate Moving of his own Spirit. We ought not to pray or preach where and when we will, but where and when we are moved thereto by his Spirit. All other Worship, both Praises, Prayers and Preachings, which Man sets about in his own Will and at his own Appointment, which he can begin and end at his Pleasure, do or leave undone, as himself sees meet, are but Superstitions, Will-Worship and abominable Idolatries."

HERE lies One of the main Differences between Quakerism and Christianity.

IT is true indeed; That "all true Worship to GOD is offer'd in the inward and immediate Moving of his own Spirit:" Or, (to speak plain) that we cannot truly worship GOD, unless his Spirit move or incline our Hearts. It is equally true, That "we ought to pray and preach, only where and when we are moved thereto by his Spirit." But I fear you do not in any wise understand, What the being *moved by his Spirit* means? GOD *moves* Man whom He has made a *reasonable* Creature, according to the *Reason* which He has given him. He *moves* Him by his *Understanding*, as well as his *Affections*, by *Light* as well as by *Heat*. He *moves* him to do this or that by *Conviction*, full as often as by *Desire*. Accordingly, you are as really *moved by the Spirit* when He convinces you, you ought to feed him that is hungry, as when He gives you ever so strong an *Impulse, Desire, or Inclination* so to do.

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IN like Manner, you are as really *moved* by the Spirit, to pray, whether it be in publick or private, when you have a Conviction it is the Will of God you should, as when you have the strongest *Impulse* upon your Heart. And He does truly *move* you to preach, when in his Light you *see* Light, clearly satisfying you it is his Will: As much as when you *feel* the most vehement *Impulse* or *Desire*, to *hold forth the Words of Eternal Life*.

Now let us consider the main Proposition. "All Worship which Man sets about in his own Will, and at his own Appointment."—Hold! That is quite another Thing. It may be *at his own Appointment*, and yet not *in his own Will*. For Instance: It is not my own Will to preach at all. It is quite contrary to my Will. Many a Time have I cried out, LORD, *send by whom Thou wilt send: Only send not me!* But I am *moved* by the Spirit of God to preach: He clearly *shews* me it is his Will I should: And that I should do it *when and where* the greatest Number of poor Sinners may be gather'd together. *Moved* by Him, I give up my *Will*, and *appoint* a Time and Place, when by his Power I trust to speak in his Name.

How widely different, then, from True Christianity is that amazing Sentence, "All Praises, Prayers and Preachings which Man can begin and end at his Pleasure, do or leave undone, as himself sees meet, are Superstitions, Will-worship, and abominable Idolatry, in the Sight of God?"

THERE is not one Tittle of Scripture for this: Nor yet is there any sound Reason. When you take it for granted, "In all Preachings which a Man begins or ends at his Pleasure, does or leaves undone as he *sees meet*," he is not *moved* by the Spirit of God, you are too hasty a great deal. It may be by the Spirit, that he *sees meet* to do or leave it undone. How will you prove that it is not? *His Pleasure* may depend on the Pleasure of

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GOD, signified to him by his Spirit. His *appointing* this or that Time or Place, does in no wise prove the contrary. Prove me that Proposition if you can, "Every Man who preaches or prays at an *appointed* Time, preaches or prays in his own *Will*, and not by the Spirit."

THAT all such Preaching is *Will-Worship*, in the Sense St. Paul uses the Word, is no more true than that it is Murder. That it is *Superstition*, remains also to be proved. That it is *abominable Idolatry*, how will you reconcile with what follows but a few Lines after? "However it might please God, who winked at the Times of Ignorance, to raise some Breathings and answer them." What! Answer the Breathings of *abominable Idolatry*! I observe how warily this is worded. But it allows enough. If GOD ever raised and answer'd those Prayers which were made at *set* Times, then those Prayers could not be *abominable Idolatry*.

AGAIN, that Prayers and Preachings, though made at *appointed* Times, may yet proceed from the Spirit of GOD, may be clearly proved from those other Words of Robert Barclay himself, Page 389.

"THAT Preaching (or Prayer) which is not done by the Actings and Movings of GOD's Spirit, cannot beget Faith." Most true. But Preaching and Prayer at *appointed* Times, have begotten Faith both at *Bristol* and *Paulton*. (You know it well.) Therefore that Preaching and Prayer, tho' at *appointed* Times, was done by the Actings and Movings of GOD's Spirit."

IT follows, that this Preaching and Prayer, were far from *abominable Idolatry*. That Expression can never be defended. Say, It was a rash Word, and give it up.

IN Truth, from the Beginning to the End, You set this Matter upon a wrong Foundation. It is not on this Circumstance, "The being at *set* Times,

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or not, that the Acceptableness of our Prayers depends: But on the Intention and Tempers with which we pray." He that prays in Faith, at whatsoever Time, is heard. In every Time and Place, God accepts him who *lifts up holy Hands, without Wrath or Doubting*. The Charge of Superstition therefore returns upon yourself. For what gross Superstition is this, to lay so much Stress on an indifferent Circumstance, and so little on *Faith* and the *Love* of GOD?

BUT to proceed. "We confess Singing of Psalms, to be a Part of GOD's Worship, and very sweet and refreshful, when it proceeds from a true Sense of GOD's Love. But as for Formal Singing, it has no Foundation in Scripture."

In this there is no Difference between Quakerism and Christianity.

BUT let it be observ'd here, That the Quakers in general cannot be excused, if this is true. For if they "confess Singing of Psalms to be a Part of GOD's Worship," how dare they either condemn or neglect it?

"SILENCE is a principal Part of GOD's Worship: *i. e.* Mens "sitting silent together, ceasing from all Outwards, from their own Words, and Actings, in the Natural Will and Comprehension, and feeling after the inward Seed of Life."

In this there is a manifest Difference between Quakerism and Christianity.

THIS is Will-worship, if there be any such Thing under Heaven. For there is neither Command, nor Example for it in Scripture.

ROBERT BARCLAY indeed refers to abundance of Scriptures, to prove it is a *Command*. But as he did not see good to set them down at length, I will take the Trouble to transcribe a few of them.

Psalms, xxvii. 14. *WAIT on the LORD: Be of good Courage, and He shall strengthen thine Heart.*

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Psalms, xxxvii. 7. REST in the LORD and wait patiently for Him; fret not thyself at him who prospereth in his Way.

Verse 34. WAIT on the LORD and keep his Way, and He shall exalt thee to inherit the Land.

Prov. xx. 22. SAY not thou, I will recompence Evil; but wait on the LORD, and He shall save thee.

By these one may judge of the rest. But how amazing is this? What are all these to the Point in Question?

FOR *Examples of Silent Meetings* he refers to the five Texts following:

Acts ii. 1. THEY were all with one Accord in one Place.

Job iii. 13. So they sat down with him Seven Days and Seven Nights, and none spake a Word unto him: For they saw that his Grief was very great.

Ezra ix. 4. THEN were assembled unto me every one that trembled at the Words of GOD—And I sat astonished until the Evening Sacrifice.

Ezek. xiv. 1. and xx. 1. THEN came certain of the Elders of Israel unto me, and sat before me.

WAS it possible for Robert Barclay to believe, That any one of these Texts was any Thing to the Purpose?

THE odd Expressions here also, *Ceasing from all Outwards, in the Natural Will and Comprehension, and feeling after the inward Seed of Life, are borrow'd from Jacob Behmen.*

XII. "As there is one LORD and one Faith, so there is one Baptism." Yea, one Outward Baptism: Which you deny. Here therefore is another Difference between Quakerism and Christianity.

BUT "if those whom John baptised with Water, were not baptised with the Baptism of Christ, then

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then the Baptism of Water is not the Baptism of *Christ*."

THIS is a mere Quibble. The Sequel ought to be, "Then *that* Baptism of Water, (*i. e.* *John's* Baptism,) was not the Baptism of *Christ*." Who says it was?

YET *Robert Barclay* is so fond of this Argument that he repeats it almost in the same Words.

"IF *John* who administer'd the Baptism of Water, yet did not baptize with the Baptism of *Christ*, then the Baptism of Water is not the Baptism of *Christ*."

THIS is the same Fallacy still. The Sequel here also should be, "Then *that* Baptism of Water was not the Baptism of *Christ*."

He repeats it, with a little Variation a third Time, "*Christ* Himself saith, *John* baptized with Water, but ye shall be baptized with the Holy Ghost."

He repeats it a Fourth Time: "*Peter* saith, Then remember'd I the Word of the LORD, *John* baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost. From all which it follows, That such as *John* baptized with Water, yet were not baptized with the Baptism of *Christ*." Very true. But this proves neither more nor less than that the Baptism of *John* differ'd from the Baptism of *Christ*. And so doubtless it did: Not indeed as to the Outward Sign, but as to the Inward Grace.

XIII. "THE breaking of Bread by *Christ* with his Disciples was but a Figure, and ceases in such as have obtain'd the Substance."

HERE is another manifest Difference between Quakerism and Christianity.

FROM the very Time that our LORD gave that Command, *Do this in Remembrance of Me*, all Christians throughout the habitable World, did eat Bread and drink Wine in Remembrance of Him.

ALLOWING therefore all that *Robert Barclay* affirms for eighteen or twenty Pages together, viz. 1. That Believers partake of the Body and Blood of *Christ* in a Spiritual Manner; 2. That this may be done, in some Sense, when we are not eating Bread and drinking Wine; 3. That the *Lutherans*, *Calvinists* and *Papists*, differ from each other, with regard to the *LORD's* Supper; and 4. That many of them have spoken wildly and absurdly concerning it: Yet all this will never prove, That we need not do, what *Christ* has expressly commanded to be done: And what the whole Body of Christians in all Ages have done, in Obedience to that Command.

THAT there was such a Command, you cannot deny. But you say, "It is ceased in such as have obtain'd the Substance."

ST. PAUL knew nothing of this. He says nothing of its ceasing, in all he writes of it to the *Corinthians*, Nay, quite the contrary. He says, *As often as ye eat this Bread and drink this Cup, ye do shew the LORD's Death 'till he come.* O, say you the Apostle means "his Inward Coming, which some of the *Corinthians* had not yet known." Nay, this cannot be his Meaning. For he saith to all the *Corinthian* Communicants, *Ye do shew the LORD's Death 'till He come.* Now if He was not come (spiritually) in some of these, undoubtedly He was in others. Consequently he cannot be speaking here of that Coming, which in many of them, at least, was already past. It remains, that He speaks of his Coming in the Clouds, to judge both the Quick and Dead.

IN what *Robert Barclay* teaches, concerning the Scriptures, Justification, Baptism and the *LORD's* Supper, lies the main Difference between *Quakerism* and Christianity.

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XIV. "SINCE GOD hath assumed to Himself the Dominion of the Conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, to force the Consciences of others."

In this there is no Difference at all between Quakerism and Christianity.

XV. "It is not lawful for Christians to give or receive Titles of Honour, as, your Majesty, your Lordship, &c."

In this there is a Difference between Quakerism and Christianity. Christians may give Titles of Honour, such as are usually annex to certain Offices.

THUS St. Paul gives the usual Title of *Most Noble* to the Roman Governor. Robert Barclay indeed says, "he would not have called him such, if he had not been truly Noble: As indeed he was, in that he would not give Way to the Fury of the Jews against him."

THE Scripture says quite otherwise: That he did give Way to the Fury of the Jews against him. I read, *Festus willing to do the Jews a Pleasure (who had desir'd a Favour against him, that he would send for him to Jerusalem, lying in wait in the Way to kill him) said to Paul, Wilt thou go up to Jerusalem, and there be judged of these Things before me? Then said Paul, I stand at Cæsar's Judgment Seat, where I ought to be judged: To the Jews have I done no Wrong, as Thou very well knowest. If I have done any Thing worthy of Death, I refuse not to die; but if there be none of these Things whereof these accuse me, no Man may deliver me unto them.*

HENCE it plainly appears, that *Festus* was a very wicked Person, one who to do the Jews a Pleasure, would have betray'd the innocent Blood. But although St. Paul was not ignorant of his Character, still he calls him *Most Noble Festus*, giving him the

the Title of his Office; which indeed was neither more nor less than saying "Governor *Festus*," or "King *Agrippa*."

It is therefore mere Superstition to scruple this. And it is, if possible, greater Superstition still, to scruple saying, *You*, *Vous*, or *Ihr*, whether to One or more Persons, as is the common Way of Speaking in any Country. It is this which fixes the Language of every Nation. It is this which makes me say *You* in *England*, *Vous* in *France*, and *Ihr* in *Germany*, rather than *Thou*, *Tu*, or *Du*, rather than *Συ*, *Σε*, or *ΑΝ* (which if we speak strictly, is the only Scriptural Language; not *Thou* or *Thee* any more than *You*). But the placing Religion in such Things as these, is such egregious Trifling, as naturally tends to make all Religion stink in the Nostrils of Infidels and Heathens.

AND yet this, by a far greater Abuse of Words than that you would reform, you call the *Plain Language*. O my Friend! He uses the Plain Language, who speaks the Truth from his Heart. Not he who says *Thee* or *Thou*, and at the mean Time will dissemble or flatter, like the rest of the World.

"It is not lawful for Christians to kneel or bow the Body, or uncover the Head to any Man."

If this is not lawful, then some Law of God forbids it. Can you shew me that Law? If you cannot, then the scrupling this is another plain Instance of Superstition, not Christianity.

"It is not lawful for a Christian to use Superfluities in Apparel: As neither, to use such Games, Sports and Plays, under the Notion of Recreations, as are not consistent with Gravity and godly Fear."

As to both these Propositions, there is no Difference between Quakerism and Christianity. Only observe, touching the former, that the Sin of *Superfluous Apparel*, lies chiefly in the *Superfluous Expence*. To make it therefore a Point of Conscience,

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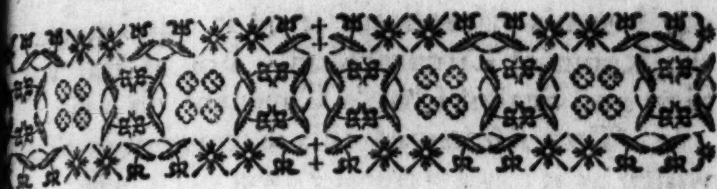
to differ from others, as to the *Shape* or *Colour* of your Apparel, is mere Superstition: Let the Difference lie in the *Price*, that you may have the more wherewith to cloath them that have none.

“ It is not lawful for Christians to swear before a Magistrate, nor to fight in any Case.”

WHATEVER becomes of the latter Proposition, the former is no Part of Christianity: For *Christ* Himself answered upon Oath before a Magistrate. Yea, He would not answer 'till He was put to his Oath; 'till the High-Priest said unto Him, *I adjure Thee by the living God.*

FRIEND, you have an honest Heart, but a weak Head: You have a Zeal but not according to Knowledge. You was zealous once for the Love of God and Man; for Holiness of Heart and Holiness of Life. You are now zealous, for particular Forms of Speaking, for a Sett of Phrases and Opinions. Once your Zeal was against Ungodliness and Unrighteousness, against Evil Tempers and Evil Works. Now it is against Forms of Prayer, against Singing Psalms or Hymns, against appointing Times of praying or preaching: Against tying you to a single Person, uncovering your Head, or having too many Buttons upon your Coat. O what a Fall is there! What poor Trifles these, that now well nigh engross your thoughts? Come back, come back to the weightier Matters of the Law, to Spiritual, Rational, Scriptural Religion. No longer waste your Time and Strength in beating the Air, in vain Controversies and Strife of Words: But bend your whole Soul to the Growing in Grace and in the Knowledge of our LORD *Jesus Christ*, to the continually advancing in that Holiness, without which you cannot see the LORD.

A TREA-



A
T R E A T I S E
O N
B A P T I S M.



ONCERNING Baptism I shall enquire,
C *What it is: What Benefits we receive*
by it: Whether our Saviour design'd
it to remain *always* in his Church: And
who are the proper *Subjects* of it?

I. I. WHAT it is. It is the Initiatory Sacra-
ment, which enters us into Covenant with GOD.
It was instituted by *Christ*, who alone has Power to
institute a proper Sacrament, a Sign, Seal, Pledge
and Means of Grace, perpetually obligatory on all
Christians.

Christians. We know not indeed the exact Time of its Institution; but we know it was long before our LORD's Ascension. And it was instituted in the Room of Circumcision. For as that was a Sign and Seal of GOD's Covenant, so is this.

2. *THE Matter* of this Sacrament is Water; which as it has a natural Power of cleansing, is the more fit for this symbolical Use. Baptism is performed by *washing, dipping, or sprinkling* the Person in the Name of the Father, Son and Holy Ghost, who is hereby devoted to the ever blessed Trinity. I say by *washing, dipping or sprinkling*; because it is not determined in Scripture, in which of these Ways it shall be done, neither by any express *Precept*, nor by any such *Example* as clearly proves it; nor by the *Force or Meaning* of the Word Baptize.

3. *THAT* there is no express *Precept*; all calm Men allow. Neither is there any conclusive *Example*. *John's Baptism* in some Things agreed with *Christ's*, in others differ'd from it. But it cannot be certainly proved from Scripture, That even *John's* was perform'd by Dipping. It is true, he baptized in Enon, near Salim, where there was much Water. But this might refer to Breadth rather than Depth; since a narrow Place would not have been sufficient for so great a Multitude. Nor can it be proved, that the Baptism of our Saviour, or that administer'd by his Disciples was by Immersion. No, nor that of the Eunuch baptized by *Philip*; though they both went down to the Water. For that *going down* may relate to the Chariot, and implies no determinate Depth of Water. It might be up to their Knees; it might not be above their Ancles.

4. *AND* as nothing can be determined from Scripture-Precept or Example, so neither from the Force or Meaning of the Word. For the Words baptize and Baptism do not necessarily imply

Dipping

Dipping, but are used in other Senses in several Places. Thus we read, that the *Jews were all baptized in the Cloud and in the Sea*: (1 Cor. x. 2.) But they were not *plunged* in either. They could therefore be only *sprinkled* by Drops of the Sea-Water, and refreshing Dews from the Cloud: Probably intimated in that, *Thou sentest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*: (Psalm lxxviii. 9.) Again, *Christ* said to his two Disciples, *Ye shall be baptized with the Baptism that I am baptized with*: (Mark x. 38.) But neither He nor they were *dipt*, but only *sprinkled* or *wash'd* with their own Blood. Again we read, Mark vii. 4. of *the Baptisms* (so it is in the Original) of Pots and Cups and Tables or Beds. Now Pots and Cups are not necessarily *dipt* when they are washed. Nay, the Pharisees washed the *Outsides* of them only. And as for *Tables* or *Beds*, none will suppose they could be *dipt*: Here then the Word *Baptism* in it's Natural Sense, is not taken for dipping, but for washing or cleansing. And, that this is the true Meaning of the Word *baptize*, is testified by the greatest Scholars and most proper Judges in this Matter. 'Tis true, we read of being *buried with Christ in Baptism*. But nothing can be inferr'd from such a figurative Expression. Nay, if it held exactly, it would make as much for *sprinkling* as for *plunging*: Since in burying, the Body is not *plunged* through the Substance of the Earth; but rather Earth is *poured* or *sprinkled* upon it.

5. AND as there is no clear Proof of *Dipping* in scripture, so there is very probable Proof of the contrary. 'Tis highly probable, the Apostles themselves baptized great Numbers, not by *dipping*, but by *washing, sprinkling, or pouring Water*. This clearly represented the cleansing from Sin, which is figured by Baptism. And the *Quantity* of Water used was not material; no more than the

Quantity of Bread and Wine in the LORD's Supper. The Jailor and all his House were baptized in the Prison: Cornelius with his Friends, (and several Households) at home. Now is it likely that all these had Ponds or Rivers, in or near their Houses, sufficient to plunge them all? Every unprejudiced Person must allow, the contrary is far more probable. Again, 3000 at one Time and 5000 at another, were converted and baptized by St. Peter at Jerusalem; where they had none but the gentle Waters of Siloam, according to the Observation of Mr. Fuller, "There were no Water Mills in Jerusalem, because there was no Stream large enough to drive them." The Place therefore as well as the Number, makes it highly probable that all these were baptized by sprinkling, or pouring, and not by Immersion. To sum up all, The Manner of Baptizing (whether by Dipping or Sprinkling) is not determined in Scripture. There is no Command for one rather than the other. There is no Example from which we can conclude for Dipping rather than Sprinkling. There are probable Examples of both; and both are equally contain'd in the Natural Meaning of the Word.

II. I. WHAT are the Benefits we receive by Baptism is the next Point to be consider'd. And the First of these is, The washing away the Guilt of Original Sin, by the Application of the Merit of Christ's Death. That we are all born under the Guilt of Adam's Sin, and that all Sin deserves eternal Misery, was the unanimous Sense of the Ancient Church, as it is express'd in the Ninth Article of our own. And the Scripture plainly asserts That we were *shapen in Iniquity and in Sin did our Mother conceive us. That we were all by Nature Children of Wrath, and dead in Trespasses and Sins. That in Adam all died: That by one Man's Disobedience all were made Sinners: That by one*

sin enter'd into the World, and Death by Sin; which came upon all Men; because all had sinned. This plainly includes Infants; for they too die: Therefore, they have sinned. But not by actual Sin: Therefore, by Original: Else what Need have they of the Death of Christ? Yea, Death reigned from Adam to Moses, even over those who had not sinned (actually) according to the Similitude of Adam's Transgression. This, which can relate to Infants only, is a clear Proof that the whole Race of Mankind, are obnoxious both to the Guilt and Punishment of Adam's Transgression. But as by the Offence of one, Judgment came upon all Men to Condemnation, by the Righteousness of one the Free-Gift came upon all Men, to Justification of Life. And the Virtue of this Free-Gift, the Merits of Christ's Life and Death, are applied to us in Baptism. He gave Himself for the Church, that He might sanctify and cleanse it with the Washing of Water, (Eph. v. 25, 26.) by the Word; namely, in Baptism the ordinary Instrument of our Justification. Agreeably to this our Church prays in the Baptismal Office, That the Person to be baptized may be "washed and sanctified by the Holy Ghost, and being delivered from God's Wrath, receive Remission of Sins, and enjoy the everlasting Benediction of his heavenly Washing:" And declares in the Rubrick at the End of the Office, "It is certain, by God's Word, that Children who are baptized, dying before they commit actual Sin, are saved." And this agreeable to the unanimous Judgment of all the ancient Fathers.

2. By Baptism we enter into Covenant with God; into that everlasting Covenant, which He hath commanded for ever, (Psal. cix. 11.) That new Covenant, which He promised to make with the spiritual Israel: Even to give them a new Heart and a new Spirit, to sprinkle clean Water upon them, of which the Baptismal is only a Figure) and to

remember their Sins and Iniquities no more: In a Word, To be their GOD, as He promised to Abraham, in the Evangelical Covenant, which He made with him, and all his spiritual Offspring. Gen. xvii. 7, 8. And as Circumcision was then the Way of entering into this Covenant, so Baptism is now: Which is therefore stiled by the Apostle (so many good Interpreters render his Words,) The Stipulation, Contract, or Covenant of a good Conscience with GOD.

3. BY Baptism we are admitted into the Church, and consequently made Members of *Christ*, its Head. The *Jews* were admitted into the Church by Circumcision, so are the *Christians* by Baptism. For *as many as are baptized into Christ, in his Name, have thereby put on Christ, Gal. iii. 27.* That is, are mystically united to *Christ*, and made one with Him. For *by one Spirit we are all baptized into one Body, (1 Cor. xii. 13.)* Namely, the Church, the Body of *Christ*, (*Eph. iv. 12.*) From which spiritual, vital Union with Him, proceeds the Influence of his Grace on those that are baptized; as from our Union with the Church, a Share in all its Privileges, and in all the Promises *Christ* has made to it.

4. BY Baptism we who were by Nature Children of Wrath, are made the Children of GOD. And this Regeneration which our Church in so many Places ascribes to Baptism, is more than barely being admitted into the Church, though commonly connected therewith; being "grafted into the Body of *Christ's* Church, we are made the Children of GOD by Adoption and Grace." This is grounded on the plain Words of our LORD, *John iii. 5. Except a Man be born again of Water and of the Spirit, he cannot enter into the Kingdom of GOD: By Water* then, as a Means, the Water of Baptism, we are regenerated or born again: Whence it is also called by the Apostle, *The Washing of Regeneration.* Our Church

Church therefore ascribes no greater Virtue to Baptism, than *Christ* Himself has done. Nor does she ascribe it to the *Outward Washing*, but to the *Inward Grace*, which added thereto, makes it a Sacrament. Herein a Principle of Grace is infused, which will not be wholly taken away, unless we quench the Holy Spirit of God, by long-continued Wickedness.

5. IN Consequence of our being made Children of God, we are Heirs of the Kingdom of Heaven: *If Children* (as the Apostle observes) *then Heirs, Heirs with God, and Joint-Heirs with Christ.* Herein we receive a Title to and an Earnest of a Kingdom which cannot be moved. *Baptism doth now save us*, if we live answerable thereto, if we repent, believe and obey the Gospel. Supposing this, as it admits us into the Church here, so into Glory hereafter.

III. 1. BUT did our Saviour design this should remain *always* in his Church? This is the third Thing we are to consider. And this may be dispatched in few Words, since there can be no reasonable Doubt, but it was intended to last as long as the Church, into which it is the appointed Means of entring. In the *ordinary* Way, there is no other Means of entring into the Church or into Heaven.

2. IN all Ages the Outward Baptism is a *Means* of the *Inward*; as outward Circumcision was, of the Circumcision of the Heart. Nor would it have avail'd a Jew to say, I have the Inward Circumcision, and therefore do not need the Outward. Whoever had not the Outward too, that Soul was to be cut off from his People. He had *despised*, he had broken God's everlasting Covenant, by despising the Seal of it, *Gen. xvii. 14.* Now the Seal of Circumcision was to last among the *Jews*, as long as the Law lasted, to which it obliged them.

them. By plain Parity of Reason, Baptism which came in its Room, must last among Christians, as long as the Gospel-Covenant, into which it admits, and whereunto it obliges all Nations.

3. THIS appears also from the Original Commission which our LORD gave to his Apostles, *Go, disciple all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost: Teaching them—And lo I am with you always even unto the End of the World.* Now as long as this Commission lasted, as long as *Christ* promised to be *with them* in the Execution of it, so long doubtless were they to execute it, and to baptize as well as to teach. But *Christ* hath promised to be *with them*, that is, by his Spirit, in their Successors, to the End of the World. So long therefore without Dispute, it was his Design, that Baptism should remain in his Church.

IV. 1. BUT the grand Question is, Who are the proper Subjects of Baptism? Grown Persons only, or Infants also? In order to answer this fully, I shall First, Lay down the Grounds of Infant-Baptism, taken from Scripture, Reason and Primitive, Universal Practice, and Secondly, Answer the Objections against it.

2. As to the Grounds of it; If Infants are guilty of Original Sin, then they are proper Subjects of Baptism: Seeing in the *ordinary* Way, they cannot be saved, unless this be washed away by Baptism. It has been already proved, That this Original Stain cleaves to every Child of Man; and that hereby they are Children of Wrath, and liable to eternal Damnation. It is true, the Second *Adam* has found a Remedy for the Disease which came upon all by the Offence of the First. But the Benefits of this, is to be received through the Means which He hath appointed: Through Baptism

him in particular, which is the *ordinary* Means He hath appointed for that Purpose: And to which God hath *tied us*, though He may not have tied *Himself*. Indeed where it cannot be had, the Case is different: But extraordinary Cases do not make void a standing Rule. This therefore is our first Ground: *Infants* need to be washed from Original Sin: Therefore they are proper Subjects of Baptism.

3. *Secondly*, If Infants are capable of making a Covenant, and were and still are under the Evangelical Covenant, then they have a Right to Baptism, which is the entering Seal thereof. But Infants are capable of making a Covenant, and were and still are under the the Evangelical Covenant.

THE Custom of Nations and Common Reason of Mankind, prove that Infants may enter into a Covenant, and may be obliged by Compacts made by others in their Name, and receive Advantage by them. But we have stronger Proof than this, even God's own Word (*Deut. xxix. 10, 11, 12.*) *Stand this Day all of you before the LORD—your Captains, with all the Men of Israel: Your little ones, your Wives and the Stranger—that thou shouldst enter into Covenant with the LORD thy God.* Now God would never have made a Covenant with *little ones*, if they had not been capable of it. 'Tis not said *Children* only, but *little Children*, the Hebrew Word properly signifying Infants. And these may be still, as they were of old, obliged to perform in After-time, what they are not capable of performing at the Time of their entering into that Obligation.

4. THE Infants of Believers, the true Children of faithful *Abraham*, always were under the Gospel Covenant. They were included in it, they had a Right to it, and to the Seal of it: As an Infant-Heir has a Right to his Estate, though he cannot yet have actual Possession. The Covenant with
Abraham

Abraham was a Gospel Covenant: The Condition the same, namely Faith: Which the Apostle observes was imputed unto him for Righteousness. The inseparable Fruit of this Faith was Obedience: For by Faith he left his Country, and offer'd his Son. The Benefits were the same; for God promised, *I will be thy God, and the God of thy Seed after thee*: And He can promise no more to any Creature; for this includes all Blessings, temporal and eternal. The Mediator is the same; for it was in his Seed, that is, in *Christ*, (*Gen. xxii. 18. Gal. iii. 16.*) that all Nations were to be blessed: On which very Account the Apostle says, *The Gospel was preached unto Abraham*, (*Gal. iii. 8.*) Now the same Promise that was made to him, the same Covenant that was made with him, was made with his Children after him, (*Gen. xvii. 7. Gal. iii. 7.*) And upon that Account it is called an *everlasting Covenant*. In this Covenant Children were also oblig'd to what they knew not, to the same Faith and Obedience with *Abraham*. And so they are still: As they are still equally entitled to all the Benefits and Promises of it.

5. **CIRCUMCISION** was then the Seal of the Covenant; which is itself therefore figuratively term'd, *The Covenant*, (*Acts vii. 8.*) Hereby the Children of those who profess the true Religion, were then admitted into it, and oblig'd to the Conditions of it, as when the Law was added, to the Observance of that also. And when the Old Seal of Circumcision was taken off, this of Baptism was added in its Room; our LORD appointing one positive Institution, to succeed another. A new Seal was set to *Abraham's* Covenant: The Seals differ'd but the Deed was the same: Only that Part was struck off, which was political or ceremonial. That Baptism came in the Room of Circumcision, appears as well from the clear Reason of the Thing, as from the Apostles Argument, where after Circumcision, he

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he mentions *Baptism*, as that wherein God had forgiven us our *Trespases*: To which he adds, the blotting out the *Hand-writing of Ordinances*, plainly relating to Circumcision and other Jewish Rites; which as fairly implies, That Baptism came in the Room of Circumcision, as our Saviour's stiling the other Sacrament the *Passover* (*Col. ii. 11, 12, 13. Luke xxii. 15*) shews that it was instituted in the Place of it. Nor is it any Proof that Baptism did not succeed Circumcision, because it differs in some *Circumstances*: Any more than it proves, the LORD's Supper did not succeed the *Passover*, because in several *Circumstances* it differs from it. This then is a Second Ground. Infants are capable of entering into Covenant with GOD. As they always were, so they still are under the Evangelical Covenant. Therefore they have a Right to Baptism, which is now the entering Seal thereof.

6. *Thirdly*, If Infants ought to *come to Christ*, if they are capable of Admission into the Church of GOD, and consequently of solemn, sacramental Dedication to Him, then they are proper Subjects of Baptism. But Infants are capable of coming to *Christ*, of Admission into the Church, and solemn Dedication to GOD.

THAT Infants ought to *come to Christ*, appears from his own Words. *They brought little Children to Christ, and the Disciples rebuked them. And Jesus said, Suffer little Children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven, Matt. xiv. 13, 14.* St. Luke expresses it still more strongly (*C. xiv. 18.*) *They brought unto him even Infants, that He might touch them.* These Children were so little, that they were brought to Him. Yet He says, *Suffer them to come unto Me*: So little, that He took them up in his Arms; yet He rebukes those who would have hinder'd their coming to Him. And his Command respected the future, as well as the present. Therefore his Disciples

ciples or Ministers, are still to suffer Infants to come, that is to be brought unto Christ. But they cannot now come to Him, unless by being brought into the Church; which cannot be, but by Baptism. Yea and of such, says our LORD, is the Kingdom of Heaven: Not of such only, as were like these Infants. For if they themselves were not fit to be Subjects of that Kingdom, how could others be so, because they were like them? Infants therefore are capable of being admitted into the Church, and have a Right thereto. Even under the Old Testament they were admitted into it by Circumcision. And can we suppose they are in a worse Condition, under the Gospel, than they were under the Law? And that our LORD would take away any Privileges which they then enjoyed? Would He not rather make Additions to them? This then is a Third Ground. Infants ought to come to Christ, and no Man ought to forbid them. They are capable of Admission into the Church of God. Therefore they are proper Subjects of Baptism.

7. Fourthly, If the Apostles baptized Infants, then are they proper Subjects of Baptism. But the Apostles baptized Infants, as is plain from the following Consideration. The Jews constantly baptized as well as circumcised all *Infant-Profelytes*. Our LORD therefore commanding his Apostles, to *profelyte* or *disciple* all Nations by baptizing them, and not forbidding them to receive Infants as well as others, they must needs baptize Children also.

THAT the Jews admitted Profelytes by Baptism as well as by Circumcision, even whole Families together, Parents and Children, we have the unanimous Testimony of their most ancient, learned and authentic Writers. The Males they received by Baptism and Circumcision; the Women, by Baptism only. Consequently, the

Apostles

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Apostles, unless our LORD had expressly forbidden it, would of Course do the same Thing.

INDEED the Consequence would hold from Circumcision only. For if it was the Custom of the Jews, when they gather'd Profelytes out of all Nations, to admit Children into the Church by Circumcision, tho' they could not actually believe the Law or obey it: Then the Apostles, making Profelytes to Christianity by Baptism, could never think of excluding Children, whom the Jews always admitted (the Reason for their Admission being the same) unless our LORD had expressly forbidden it. It follows, The Apostles baptized Infants. Therefore they are proper Subjects of Baptism.

8. If it be objected, There is no exprefs mention in Scripture of any Infants whom the Apostles baptized: I would ask, Suppose no mention had been made in *the Acts* of those two Women baptized by the Apostles, yet might we not fairly conclude, That when so many Thousands, so many entire Households were baptized, Women were not excluded? Especially since it was the known Custom of the Jews to baptize them? The same holds of Children: Nay more strongly, on the Account of Circumcision. Three thousand were baptized by the Apostles in one Day, and five thousand in another. And can it be reasonably supposed, that there were no Children among such vast Numbers? Again, the Apostles baptized many Families: Nay, we hardly read of one Master of a Family, who was converted and baptized, but his whole Family (as was before the Custom among the Jews) were baptized with him. Thus the *Sailor's Household*, *He and all his*: *The Household of Caius*, of *Stephanus*, of *Crispus*. And can we suppose, that in all these Households, which we read, were without Exception baptized, there should not be so much

much as one Child, or Infant? But, to go one Step further. St. Peter says to the Multitude, *Acts ii. 38, Repent and be baptized every one of you, for the Remission of Sins—For the Promise is to you, and to your Children.* Indeed the Answer is made directly, to those who asked, *What shall we do?* But it reaches farther than to those who asked the Question. And tho' Children could not actually repent, yet they might be baptized. And that they are included appears, 1. Because the Apostle addresses to *every one* of them, and in *every one*, Children must be contain'd, 2. They are expressly mention'd, *The Promise is to you and to your Children.*

9. *Lastly*, IF to baptize Infants has been the general Practice of the Christian Church in all Places and in all Ages, then this must have been the Practice of the Apostles, and consequently, the Mind of Christ. But to baptize Infants has been the general Practice of the Christian Church, in all Places and in all Ages. Of this we have unexceptionable Witnesses. St. Austin for the Latin Church, (who flourished before the Year 400) and Origen for the Greek (born in the 2d Century) both declaring, not only that the whole Church of Christ did then baptize Infants, but likewise that they received this Practice from the Apostles themselves. (*August. de Genesi Lib 10. C. 23. Orig. in Rom. 6.*) St. Cyprian likewise is express for it, and a whole Council with him. (*Epist. ad Fidum*) If Need were we might cite likewise Athanasius, Chrysostom, and a Cloud of Witnesses. Nor is there one Instance to be found in all Antiquity, of any Orthodox Christian, who denied Baptism to Children, when brought to be baptized: Nor any one of the Fathers, or antient Writers, for the first eight hundred Years at least who held it unlawful. And that it has been the Practice of all regular Churches ever since, is clear

clear and manifest. Not only our own Ancestors when first converted to Christianity, not only all the *European* Churches, but the *African* too and the *Asiatic*, even those of *St. Thomas* in the Indies, do and ever did baptize their Children. The Fact being thus cleared, That Infant-Baptism has been the general Practice of the Christian Church in all Places and in all Ages, that it has continued without Interruption in the Church of God for above seventeen hundred Years, we may safely conclude it was handed down from the Apostles, who best knew the Mind of *Christ*.

10. To sum up the Evidence; If outward Baptism be generally, in an *ordinary* Way necessary to Salvation, and Infants may be saved as well as Adults, nor ought we to neglect any Means of saving them: If our LORD commands such to come, to be brought unto Him, and declares, of such is the Kingdom of Heaven: If Infants are capable of making a Covenant, or having a Covenant made for them by others, being included in *Abraham's* Covenant, (which was a Covenant of Faith, an Evangelical Covenant) and never excluded by *Christ*: If they have a Right to be Members of the Church, and were accordingly Members of the Jewish: If suppose our LORD had designed to exclude them from Baptism, He must have expressly forbidden his Apostles to baptize them (which none dares to affirm He did) since otherwise they would do it of Course, according to the universal Practice of their Nation: It is highly probable they did so, even from the Letter of Scripture, because they frequently baptized whole Households, and it would be strange, if there were no Children among them: If the whole Church of *Christ* for seventeen Hundred Years together baptized Infants, and were never opposed, till the last Century but one, by some very holy Men in *Germany*: Lastly, If there are

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are such inestimable Benefits conferred in Baptism the Washing away the Guilt of Original Sin, the ingrafting us into *Christ*, by making us Members of his Church, and thereby giving us a Right to all the Blessings of the Gospel: It follows, that Infants, may, yea, ought to be baptized, and that none ought to hinder them.

I AM, in the last Place to answer those Objections which are commonly brought against Infant-Baptism.

1. THE chief of these is: "Our LORD said to his Apostles, *Matt. xxviii. 19. Go and teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost.* Here *Christ* Himself puts teaching before baptizing. Therefore Infants being incapable of being taught, are incapable of being baptized."

I ANSWER, 1. The Order of *Words* in Scripture, is no certain Rule for the Order of *Things*. We read in *St. Mark i. 4. John baptized in the Wilderness and preached the Baptism of Repentance.* And *Ver. 5, They were baptized of him in Jordan confessing their Sins.* Now either the Order of *Words* in Scripture, does not always imply the same Order of *Things*; or it follows, that *John* baptized before his Hearers either *confessed* or *repented*. But 2. the *Words* are manifestly mis-translated. For if we read, *Go and teach all Nations, baptizing them — teaching them to observe the Things,* it makes plain Tautology, vain and senseless Repetition. It ought to be translated (which is the literal Meaning of the *Words*) *Go and make Disciples of all Nations, by baptizing them.* That Infants are capable of being made Profelytes as Disciples has been already proved. Therefore this Text, rightly translated is no valid Object against Infant-Baptism.

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hearts, Eph. V. 14. as it is to ~~honour~~ our Father / and Mother.
But does this put an End to all / Dispute ? Do not these
very Persons absolutely / refuse to do it, notwithstanding
a plain Text, an / express Command? /

I ANSWER 2. They themselves practise what / there is
neither express Command, nor clear Example / for in Scripture.
They have no express Command / for baptizing Women. They
say indeed, "Wo- / men /

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THEIR next Objection is, "The Scripture *Repent and be baptized; Believe and be baptized.* Therefore Repentance and Faith ought to go before Baptism. But Infants are incapable of these. Therefore they are incapable of Baptism."

ANSWER Repentance and Faith were to go before Circumcision, as well as before Baptism. Therefore if this Argument held, it would prove as well, That Infants were incapable of Circumcision. But we know God Himself determin'd the contrary, commanding them to be circumcised eight Days old. Now if Infants were capable of being circumcised, notwithstanding that Repentance and Faith, were to go before Circumcision in grown Persons, they are just as capable of being baptized; notwithstanding that Repentance and Faith are in grown Persons to go before Baptism. This Objection therefore is of no Force: For it is strong against Circumcision of Infants as Infant-baptism.

It is objected, Thirdly, "There is no Command for it in Scripture. Now God was angry with his own People, because they did that, which said He, *I commanded them not*, Jer. vii. 31. The plain Text would end all the Dispute."

ANSWER I. We have Reason to fear, it would. It is as positively commanded in a very plain Text of Scripture, That we should *teach and admonish one another with Psalms and Hymns and spiritual Songs, singing to the LORD with Grace in our Hearts*, Eph. v. 14. as it is to honour our Father and Mother. But does this put an End to the Dispute? Do not these very Persons who refuse to do it, notwithstanding the express Command?

men are implied in *all Nations*." They are; and so are Infants too: But the Command is not *express* for either. And for admitting Women to the LORD's Supper, they have neither *express* Command, nor clear Example. Yet they do it continually, without either one or the other. And they are justified therein by the plain Reason of the Thing. This also justifies us, in baptizing Infants, though without *express* Command, or clear Example.

If it be said, "But there is a Command, (1 Cor. xi. 28.) *Let a Man* *ἑαυτοῦ* examine himself, and let him eat of that Bread: The Word *Man* in the Original signifying indifferently either Men or Women." I grant it does in other Places; but here the Word *himself* immediately following confines it to Men only. "But Women are implied in it, though not *express*." Certainly And so are Infants in *all Nations*.

"But we have Scripture Example for it: For it is said in the *A&S*, *The Apostles continued in Prayer and Supplication with the Women*." True, in Prayer and Supplication; but it is not said, in *communicating*. Nor have we one clear Example of it in the Bible.

SINCE then they admit Women to the Communion, without any *express* Command or Example but only by Consequence from Scripture, they can never shew Reason why Infants should not be admitted to Baptism, when there are so many Figures which by fair Consequence shew they are fit to it, and are capable of it.

Texts wherein God reproves his People for not doing what He commanded them not to do. What He has commanded them to do, What He has forbidden them to do, What He has commanded them to do, What He has forbidden them to do.

Q. Am admitted to Baptism, when there are so many / Scriptures which by fair Consequence sh^ew they / have a **R**ight to it, and are capable of it. / As for the Texts wherein GOD reprove his people for doing ~~what~~ what He commanded them not: / That **P**hrase evidently means, What he had / forbidden; particularly in that Passage of Jeremiah: / The whole Verse is, They have built the high Places of Tophet, to burn their Sons and their Daughters / in the Fire, which I commanded them not. Now GOD /

Unsettled Notions in RELIGION. 161

God had expressly forbidden them to do this; and that on Pain of Death. But surely there is a Difference between the *Jews* offering their Sons and Daughters to Devils, and *Christians* offering their's to God.

On the whole therefore, it is not only lawful and innocent, but meet, right and our bounden duty, in Conformity to the uninterrupted Practice of the whole Church of *Christ* from the earliest Ages, to consecrate our Children to God by Baptism, as the Jewish Church were commaded to do by Circumcision.

Nov. 11, 1756.



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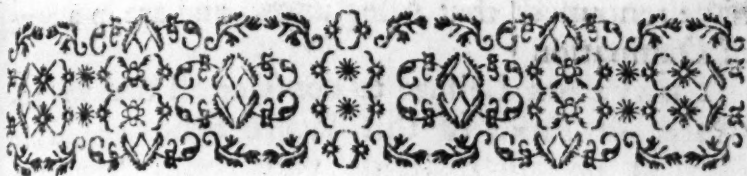


Rev

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A
L E T T E R

T O T H E

Rev. Mr. TOOGOOD, of *Exeter* ;

Occasioned by his

DISSENT from the Church of *England*.

FULLY JUSTIFIED.

S I R,

*** IF you fairly represent Mr. *White's* Ar-
 * I * guments, they are liable to much Ex-
 * * ception. But whether they are or no,
 *** your Answers to them are far from un-
 exceptionable. To the Manner of the
 whole I object, You are not serious: You do not
 write as did those excellent Men, Mr. *Baxter*,
 Mr. *Howe*, Dr. *Calamy*, who seem always to speak
 not laughing but weeping. To the Matter I ob-
 ject, That if your Argument hold, as it is propos'd
 in your very Title-page, if “ a Dissent from our
 Church

Church be the genuine Consequence of the Allegiance due to *Christ*," then all who do not dissent, have renounced that Allegiance, and are in a State of Damnation!

I HAVE not Leisure to consider all that you advance, in Proof of this severe Sentence. I can only at present examine your main Argument, which indeed contains the Strength of your Cause. "My Separation from the Church of England, you say, is a *Debt* I owe to GOD, and an Act of Allegiance due to *Christ*, the only Lawgiver in the Church."

AGAIN. "The Controversy turns upon one single Point, Has the Church Power to decree Rites and Ceremonies? If it has this Power, then all the Objections of the Dissenters, about kneeling at the LORD's Supper and the like, are impertinent: If it has NO Power at all of this Kind, yea, if *Christ*, the great Lawgiver and King of the Church hath expressly commanded, that NO POWER of this Kind shall ever be claimed or ever be yielded by any of his Followers: Then the Dissenters will have Honour before GOD for protesting against such Usurpation."

I JOIN Issue on this single Point: "If *Christ* hath expressly commanded, That NO POWER of this Kind shall ever be claimed, or ever yielded by any of his Followers:" Then are all who yield it, all Churchmen in a State of Damnation, as much of those who deny the LORD that bought them. But if *Christ* hath not expressly commanded this, we may go to Church, and yet not go to Hell.

To the Point then. The Power I speak of is a Power of decreeing Rights and Ceremonies, of appointing such Circumstantials (suppose) of Public Worship, as are in themselves purely indifferent, being no Way determined in Scripture.

AND

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AND the Question is, "Hath *Christ* expressly commanded, That this Power shall never be claimed, nor ever yielded by any of his Followers?" This I deny. How do you prove it?

WHY thus. "If the Church of *England* has this Power, so has the Church of *Rome*." ^c Allow'd. But this is not to the Purpose. I want "the express Command of *Christ*."

You say, "Secondly, The Persons who have this Power in *England*, are not the Clergy, but the Parliament." ^d Perhaps so. But this also strikes wide. Where is the "express Command of *Christ*?"

You ask, "Thirdly, How came the Civil Magistrate by this Power?" ^e *Christ* commands us to call no Man upon Earth Father and Master, that is, to acknowledge no Authority of any in Matters of Religion." ^f At length we are come to the express Command, which according to your Interpretation is express enough: "That is, Acknowledge no Authority of any in Matters of Religion." Own no Power in any to appoint any Circumstance of Public Worship, any Thing pertaining to Decency and Order. But this Interpretation is not allow'd. It is the very Point in Question:

WE allow, *Christ* does here expressly command, To acknowledge no such Authority of any, as the Jews paid their Rabbies, whom they usually stiled, either Fathers or Masters: Implicitly believing all they affirmed, and obeying all they enjoined. But we deny, that He expressly commands, To acknowledge no Authority of Governors, in Things purely indifferent, whether they relate to the Worship of GOD or other Matters.

You attempt to prove it by the following Words, "(Matt. xxiii. 8, 9.) One is your Master and Law-giver, even *Christ*: And all ye are Brethren; all Christians; having no Dominion over one another." True: No such Dominion as their Rabbies claimed: But

^c p. 4. ^d p. 8, 9. ^e p. 11. ^f p. 12.

But in all Things indifferent, Christian Magistrates have Dominion. As to your inserting, *and Lawgiver* in the preceeding Clause, you have no Authority from the Text: For it is not plain, that our LORD is here speaking of Himself in that Capacity. *Διδασκαλος* the Word here render'd *Master*, you well know conveys no such Idea. It should rather have been translated, *Teacher*. And indeed the whole Text primarily relates to Doctrines.

BUT you cite another Text: *The Princes of the Gentiles exercise Dominion over them: But it shall not be so among you:* Matt. xx. 25. Very good: That is, Christian Pastors shall not exercise such Dominion over their Flock, as Heathen Princes do over their Subjects. Most sure: But without any Violation of this, they may appoint how Things shall be done decently and in Order.

“BUT *Christ* is the sole *Lawgiver*, *Judge*, and *Sovereign* in his Church.”* He is, the sole *Sovereign*, *Judge*, and *Lawgiver*. But it does not follow (what you continually infer) that there are no subordinate *Judges* therein: Nor, that there are none who have Power, to make Regulations therein in Subordination to Him. King *George* is Sovereign, Judge, and Lawgiver in these Realms. But are there no subordinate Judges? Nay, are there not many who have Power to make Rules or Laws in their own little Communities? And how does this “invade his Authority and Throne!” Not at all; unless they contradict the Laws of his Kingdom.

“HOWEVER He alone has Authority to fix the Terms of Communion for his Followers or Church.” And the Terms He has fixt no Men on Earth have Authority to set aside or alter.” This I allow (although it is another Question) None has Authority to exclude from the Church of *Christ*, those who comply with the Terms which *Christ* has fixt.

But,

* p. 12. ° Ibid.

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But, not to admit into the Society call'd *The Church of England*, or, Not to administer the LORD's Supper to them, is not the same Thing with "excluding Men from the Church of *Christ*:" Unless this Society be *The whole Church of Christ*, which neither you nor I will affirm. This Society therefore may scruple to receive those as Members, who do not observe her Rules in Things indifferent, without pretending "to set aside or alter the Terms which *Christ* has fixt" for Admission into the *Christian Church*: And yet without "lording it over God's Heritage, or usurping *Christ's* Throne." Nor does all "the Allegiance we owe Him," at all hinder our obeying them that have the Rule over us, in Things of a purely indifferent Nature. Rather, our Allegiance to Him, requires our Obedience to them. In being "their Servants" thus far we are "*Christ's* Servants." We obey his General Command, by obeying our Governors in particular Instances.

HITHERTO you have produced no *express Command of Christ* to the contrary. Nor do you attempt to shew any such, but strike off from the Question for the twelve or fourteen Pages following. But after these you say, "The Subjects of *Christ* are *expressly commanded*, to receive nothing as *Parts of Religion*, which are only *Commandments of Men*," Matt. xv. 9. We grant it: But this is no Command at all, Not to obey those who have the Rule over us. And we must obey them in Things indifferent or not at all. For in Things which God hath forbidden, should such be enjoined, we dare not obey. Nor need they enjoin what God hath commanded.

UPON the whole, we agree, That *Christ* is the only Supreme Judge and Lawgiver in the Church: I may add, and in the World: For there is no Power, no Secular Power, but of God: Of God

who

who was manifested in the Flesh, who is, over all, blessed for ever. But we do not at all agree in the Inference which you would draw therefrom, namely, That there is no subordinate Judge or Lawgiver in the Church. You may just as well infer, That there is no subordinate Judge or Lawgiver in the World. Yea, there is, both in the one and the other. And in obeying these subordinate Powers, we do not, as you aver, renounce the Supreme: No, but we obey them, for his Sake.

WE believe, it is not only innocent, but our bounden Duty so to do: In all Things of an indifferent Nature, to submit ourselves to every Ordinance of Man; and that for the LORD's Sake: Because we think, He has not forbidden, but expressly commanded it. Therefore "as a genuine Fruit of our Allegiance to Christ," we submit both to the King and the Governors sent by him, so far as possibly we can, without breaking some plain Command of God. And you have not yet brought any plain Command, to justify that Assertion, That "we may not submit either to the King, or to Governors sent by Him, in any Circumstance relating to the Worship of God."

HERE is a plain Declaration, *There is no Power but of GOD; the Powers that exist are ordained of GOD. Whosoever therefore resisteth the Power, (without an absolute Necessity, which in Things indifferent there is not) resisteth the Ordinance of GOD.* And here is a plain Command grounded thereon: *Let every Soul be subject to the higher Powers.* Now by what Scripture does it appear, That we are not to be subject in any Thing pertaining to the Worship of God? This is an Exception which we cannot possibly allow, without clear Warrant from Holy Writ. And we apprehend, those of the Church of Rome alone, can decently plead for such an Exception. It does not sound well in the Mouth of a Protestant, to claim

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an Exemption from the Jurisdiction of the Civil Powers, in all Matters of Religion, and in the minutest Circumstance relating to the Church.

ANOTHER plain Command is that mentioned but now: *Submit yourselves to every Ordinance of Man for the LORD's Sake.* And this we shall think ourselves hereby fully authorized to do, in Things of a religious as well as a civil Nature, 'till you can produce plain, explicit Proof from Scripture, That we must *submit* in the latter, but not in the former. We cannot find any such Distinction in the Bible; and 'till we find it there, we cannot receive it. But must believe our Allegiance to *Christ* requires Submission to our Governors in *all Things* indifferent.

THIS I speak, even on Supposition that the Things in Question were enjoined merely by the King and Parliament. If they were, what then? Then I would *submit* to them, *for the LORD's Sake.* So that in all your Parade, either with Regard to King George or Queen Anne, there may be *Wit*, but no *Wisdom*: No Force, no Argument, 'till you can support this Distinction, from plain Testimony of Scripture.

'TILL this is done, it can never be proved, That a Dissent from the Church of England, whether it can be justified from other Topics or no) is the genuine and just Consequence, of the Allegiance which is due to *Christ*, as the only Lawgiver in the Church." As you proposed to bring the Controversy to this *short* and *plain* Issue, to let it turn on *this single Point*:" I have done so; I have spoke to this alone: Although I could have said something on many other Points, which you have advanced as Points of the utmost Certainty, although they are far more easily affirm'd and proved. But I wave them *for the present*: Hoping this may suffice, to shew any fair and candid Enquirer, That it is very possible to be united

170 *A PRESERVATIVE, &c.*

Christ and to the Church of England at the same Time: That we need not separate from the Church, in order to preserve our Allegiance to Christ; but may be firm Members thereof, and yet have a Conscience void of Offence toward God and toward Man.

I am, Sir,

Your very humble Servant,

JOHN WESLEY.

BRISTOL,
Jan. 10, 1758.



SERIOUS



S E R I O U S
T H O U G H T S
C O N C E R N I N G
G O D F A T H E R S *and* G O D M O T H E R S.

IN the antient Church, when Baptism was administer'd, there were usually two or more *Sponsors* (so *Tertullian* calls them, an hundred Years after the Death of St. *John*) for every Person to be baptized. As these were *Witnesses* before God and the Church, of the solemn Engagement those Persons then enter'd into, so they undertook (as the very Word implies) to watch over those Souls in a peculiar Manner, to instruct, admonish, exhort and build them up in the Faith once delivered to the Saints. These were consider'd as a Kind of spiritual Parents to the Baptized, whether they were Infants or at Man's State, and were expected to supply whatever spiritual Helps were wanting, either through the Death or Neglect of the natural Parents.

II. THESE have been retained in the Christian Church from the earliest Times, as the Reason for them was the same in all Ages. In our Church they are termed (by a proper and expressive Name) *Godfathers* and *Godmothers*. And it is appointed, "That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers."

III. BUT it is objected against these, 1. That there is no Mention of Godfathers and Godmothers in Scripture; 2. That many undertake this, without ever considering what they undertake, or once seriously thinking how to perform it; and 3. That no serious Man would undertake it, because it is impossible to perform it.

IV. I ANSWER, *First*, It is undoubtedly true, Godfathers and Godmothers are not mentioned in Scripture. And therefore it cannot be said, They are absolutely necessary, or that Baptism cannot be administer'd without them. But yet it may be said, they are highly expedient. For when they are prudently chosen, they may be of unspeakable Use to the Persons baptized, and a great Relief and Comfort to the Parents of them.

V. I ANSWER, *Secondly*, It is too true, that many undertake this solemn Office, without ever considering what they undertake; giddy, ignorant Persons (if not openly vicious) who never once seriously think how to perform it. But whose Fault is this? It is not the Fault of the Church, which carefully guards against this very Thing, by ordering, "That none but Communicants be admitted to be Godfathers or Godmothers." Now Communicants we may presume to be serious Persons, who will both consider and perform what they

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they undertake. It is altogether the Fault of those foolish Parents, who will on any Account whatever, either desire or suffer those to be Sponsors for their Children, that do not take Care of their own Souls. It is these inconsiderate and cruel Men, who have no Compassion for their own Flesh, that deprive their Children of all the Benefits of this wise Institution, and bring a Scandal on the Institution itself, by their wicked Abuse of it. I therefore earnestly exhort all who have any Concern, either for their own or their Children's Souls, at all Hazards to procure such Persons to be Sponsors, as truly fear God. Regard not whether they are rich or poor: And if they are poor, see that it be no Expence to them. You will then tear up by the Roots one of the most plausible Objections which can be made against this Primitive Custom.

VI. FOR, *Thirdly*, There is no Reason why any truly serious Man should scruple to undertake the Office. If you suppose Godfathers and Godmothers undertake what is impossible to perform, you entirely mistake. And your Mistake lies here: You think they undertake what they do not. Do not you think, the Sponsors themselves undertake or promise, That the Child shall "renounce the Devil and all his Works, constantly believe God's holy Word, and obediently keep his Commandments?" Whereas in Truth, they neither undertake nor promise any such Thing. When they answer, "I renounce them all: This I steadfastly believe: I will:" (obediently keep God's holy Will and Commandments) They promise nothing at all; they engage for nothing: it is another Person that promises all this. Whatever is then promised or undertaken, it is not by them, but by the Child. It is *his* Part, not *theirs*. So the Church tells you expressly; "This Infant must for *his* Part promise." It is *he* promises in

these Words, not *they*. So again; "*This Child* hath promised—to renounce the Devil, to believe in God, and to serve Him." If it be said, "But why are those Questions inserted, which *seem* to mean what they really do not?" I answer, I did not insert them, and should not be sorry, had they not been inserted at all. I believe the Compilers of our Liturgy inserted them, because they were used in all the antient Liturgies. And their deep Reverence for the Primitive Church, made them excuse some Impropriety of Expression.

VII. WHAT then is *your* Parts, who are Sponsors for the Child? This likewise is expressly told you: "It is *your* Part to see that this Infant be taught, so soon as he shall be able to learn, what a solemn Vow, Promise and Profession, *he* hath here made by you.—Ye shall call upon him to hear Sermons, and shall provide that he may learn the Creed, the Lord's Prayer and the ten Commandments, and all other Things which a Christian ought to know and believe to his Soul's Health; and that this Child may be virtuously brought up, to lead a Godly and Christian Life."

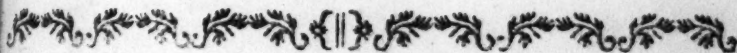
VIII. CAN any Thing then be plainer, than what you do not, and what you do undertake? You do not undertake, That he shall renounce the Devil and serve God: This the Baptized himself undertakes. You do undertake, To see that he be taught, what Things a Christian ought to know and believe. And what is there in this, which impossible? Which any serious Person may perform?

IX. If then you that are Parents, will be wise and kind to your Children, as to wave every other Consideration, and to choose for their Sp

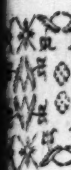
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For those Persons alone who truly fear and serve God: If some of you who love God, and love one another, agree to perform this Office of Love for each other's Children: And if all you who undertake it, perform it faithfully, with all the Wisdom and Power God hath given you: What a Foundation of Holiness and Happiness may be laid, even to your late Posterity? Then it may justly be hoped, that not only you and your House, but also the Children which shall be born, shall serve the LORD.

ATHLONE,
August 6, 1752.



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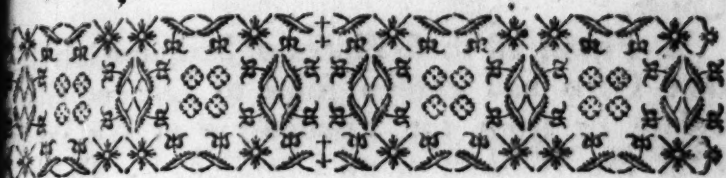
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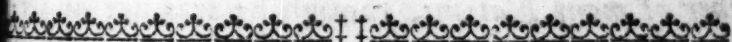


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T H E
SCRIPTURE DOCTRINE
O F
PREDESTINATION, ELECTION,
A N D
REPROBATION.



THE Scripture saith, ^a GOD hath
T chosen us in Christ, before the Foun-
dation of the World, that we should
be holy, and without Blame before Him
in Love. And St. Peter calls the
Saints, ^b Eleēt according to the Fore-knowledge of
GOD the Father, through Sanctification of the Spirit,
unto Obedience. And St. Paul saith unto them,
^c GOD hath from the Beginning chosen you to Salvation,
through Sanctification of the Spirit, and Belief of the
Truth;

^a Ephes. i. 4. ^b 1 Pet. i. 2. ^c 2 Theff. ii. 13, 14.

Truth; whereunto He hath called you by our Gospel to the obtaining of the Glory of our LORD Jesus Christ.

2. FROM all these Places of Scripture it is plain that GOD had chosen some to Life and Glory, before or from the Foundation of the World. And the Wisdom of all Christians is, To labour that their Judgments may be informed herein, according to the Scripture. And to that End let us consider the Manner of GOD's speaking to the Sons of Men.

3. GOD saith to *Abraham*, Rom. iv. 17. *As it is written, I have made thee a Father of many Nations, before Him whom he believed, even GOD who quickeneth the Dead, and calleth Things that are not as though they were.* Observe, GOD speaks then, at that present Time, to *Abraham*, saying, *I have made thee a Father of many Nations*, notwithstanding *Abraham* was not at that Time the Father of one Child, but *Ishmael*. How then must we understand *I have made thee a Father of many Nations*?

4. THE Apostle tells us plainly, it was so, *Before GOD who calleth Things that are not as though they were.* And so He calleth *Abraham*, *The Father of many Nations*, though he was not as yet; though he was not as yet the Father even of *Isaac*, in whom his Seed was to be called.

5. GOD useth the same Manner of Speaking, when he calleth *Christ*, *The Lamb slain from the Foundation of the World*; although indeed He was not slain for some thousand Years after. Hence therefore we may easily understand what He speaketh of *Electing us from the Foundation of the World*.

6. GOD calleth *Abraham* a Father of many Nations, though not so at that Time. He calleth *Christ*, *The Lamb slain from the Foundation of the World*, though not slain 'till He was a Man in the Flesh. Even so He calleth Men *Elect*ed from the Foundation

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Foundation of the World, though not elected 'till they were Men in the Flesh. Yet it is all so before GOD, who knowing all Things from Eternity, calleth Things that are not as though they were.

7. By all which it is clear, that as *Christ* was called *The Lamb slain from the Foundation of the World*, and yet not slain 'till some thousand Years after, 'till the Day of his Death; so also Men are called *Elect from the Foundation of the World*, and yet are not elected perhaps 'till some thousand Years after, 'till the Day of their Conversion to GOD.

8. AND indeed this is plain, without going farther, from those very Words of St. Peter, *Elect, according to the Fore knowledge of GOD, through Sanctification of the Spirit, unto Obedience*. For,

If the Elect are chosen through the Sanctification of the Spirit, then they were not chosen before they were sanctified by the Spirit. But they were not sanctified by the Spirit, before they had a Being. It is plain then neither were they chosen from the Foundation of the World. But GOD calleth Things that are not, as though they were.

9. THIS is also plain from those Words of St. Paul, *GOD hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth*. Now,

If the Saints are chosen to Salvation, through believing of the Truth, and were called to believe that Truth by the hearing of the Gospel, then they were not chosen before they believed the Truth, and before they heard the Gospel, whereby they were called to believe. But they were chosen through Belief of the Truth, and called to believe by the Gospel. Therefore they were not chosen before they believed; much less before they had a Being, any more than *Christ* was slain before He had a Being. So plain is it, that they were not elected,

electd, 'till they believed; although God calleth *Things that are not, as though they were.*

10. AGAIN, how plain is it, where St. Paul saith that they whom ^cGod did predestinate, according to the Council of his own Will, to be to the Praise of his Glory, were such as did first trust in Christ? And in the very next Verse, he saith, that they trusted in Christ, after they heard the Word of Truth (not before). But they did not hear the Word before they were born. Therefore it is plain, the Act of Election is *in Time*, though known of God before; who, according to his Knowledge, often speaketh of the Things *which are not, as though they were.* And thus is the great Stumbling-block about Election taken away, that Men may make their Calling and Election sure.

11. THE Scripture tells us as plainly what Predestination is: It is, God's fore-appointing obedient Believers to Salvation, not without, but according to his Fore-knowledge of all their Works, from the Foundation of the World. And so likewise He predestinates or fore-appoints all disobedient Unbelievers to Damnation, not without, but according to his Fore-knowledge of all their Works, from the Foundation of the World.

12. WE may consider this a little farther. God from the Foundation of the World, fore-knew all Men's believing or not believing. And according to this his Fore-knowledge, He chose or elected all obedient Believers, as such, to Salvation, and refused or reprobated all disobedient Unbelievers, as such, to Damnation. Thus the Scriptures teach us to consider Election and Reprobation, according to the Fore-knowledge of God from the Foundation of the World.

13. BUT here some may object, that I hold our Faith and Obedience to be the Cause of God's electing us to Glory.

I ANSWER,

^c *Ephes. i. 11, 12.*

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I ANSWER, I do hold, That Faith in *Christ* producing Obedience to Him is a Cause without which God electeth none to Glory; for we never read of God's electing to Glory, any who lived and died a disobedient Unbeliever. But I do not hold, that it is the Cause for which He elects any: The contrary of this is easily shewn thus:

SUPPOSE my Obedience is a Cause of my Election to Salvation, What is the Cause of my Obedience? *Ans.* My Love to *Christ*.

BUT what is the Cause of my Love to *Christ*.

Ans. My Faith in *Christ*.

BUT what is the Cause of my Faith in *Christ*?

Ans. THE Preaching of the Gospel of *Christ*.

BUT what is the Cause of the Preaching of the Gospel to us? *Ans.* *Christ's* dying for us.

BUT what is the Cause of *Christ's* dying for us?

Ans. God's great Love of Pity wherewith He loved us, even when we were dead in Trespasses and Sins.

14. THUS all Men may see, that I do not hold God chose any Man to Life and Salvation for any Good which he had done, or for any which was in him, before He put it there. And this I shall now shew more at large from the Oracles of God.

1. God's great Love of Pity, wherewith He loved the Sons of Men, even while they were dead in Trespasses and Sins, was the Cause of his sending his Son to die for them; as appears from the following Scriptures; 'God so loved the World, that He gave his only begotten Son, to the End that who believe in Him, should not perish but have everlasting Life. For when we were yet without strength, in due Time *Christ* died for the Ungodly. And, God commendeth his Love to us, in that while we were yet Sinners, *Christ* died for us.

2. *CHRIST's* dying for our Sins is the Cause of the Gospel's being preached to us, as appears from those

Q

John iii. 16. * *Rom.* v. 6, &c.

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those Scriptures, ^h Jesus came and spake unto them, saying, *All Power is given unto Me in Heaven and Earth. Go ye therefore and teach all Nations. ⁱ Go ye into all the World and preach the Gospel to every Creature.*

3. THE Gospel's being preached to Sinners is the Cause of their believing, as appears from those Scriptures, ^k *How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a Preacher? So then Faith cometh by Hearing, and Hearing by the Word of God.*

4. MEN's believing is the Cause of their Justification, as appears from those Scriptures, ^l *By Him all that believe are justified from all Things. ^m He is the Justifier of all that believe in Jesus. Therefore we conclude that a Man is justified by Faith without the Deeds of the Law. ⁿ Abraham believed GOD, and it was imputed to him for Righteousness. Now it was not written for his Sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on Him that raised up Jesus from the Dead; who was delivered for our Offences, and rose again for our Justification.*

5. OUR knowing ourselves justified by Faith is the Cause of our Love to Christ, as appears from these Scriptures, ^o *Herein is Love, not that we loved GOD, but that He loved us, and sent his Son to be the Propitiation for our Sins. ^p We love Him, because He first loved us.*

6. OUR Love to Christ is the Cause of our obeying Him, as appears from those Scriptures, ^q *If ye love me keep my Commandments. He that hath my Commandments and keepeth them, he it is that loveth Me. And, If any Man love Me he will keep my Word.*

^a Matt. xxviii. 18. ⁱ Mark xvi. 15. ^k Rom. x. 15, & ^l Acts xiii. 39. ^m Rom. iii. 26, &c. ⁿ Rom. iv. 23, &c. ^o 1 John iv. 10. ^p 1 John iv. 19. ^q John xiv. 15, 21, &c.

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Words. For this is the Love of God, that we keep his Commandments.

7. OUR obeying *Christ* is the Cause of his giving us eternal Life, as appears from those Scriptures, *Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in thro' the Gates into the City. And, Christ being made perfect thro' Sufferings He became the Author of eternal Salvation to all that obey Him.*

15. THIS may be more briefly exprest thus :

1. GOD's Love was the Cause of his sending his Son to die for Sinners.

2. CHRIST's dying for Sinners is the Cause of the Gospel's being preach'd.

3. THE preaching of the Gospel is the Cause (or Means) of our believing.

4. OUR believing is the Cause (or Condition) of our Justification.

5. THE knowing ourselves justified thro' his Blood, is the Cause of our Love to *Christ*.

6. OUR Love to *Christ* is the Cause of our Obedience to Him.

7. OUR Obedience to *Christ* is the Cause of his becoming the Author of eternal Salvation to us.

16. THESE following Things therefore ought well to be consider'd by all that fear GOD.

1. THERE was a Necessity of GOD's Love in sending his Son to die for us, without which He had not come to die.

2. THERE was a Necessity of CHRIST's Love in dying for us, without which the Gospel could not have been preached.

3. THERE was a Necessity of the Gospel's being preached, without which there could have been no believing.

4. THERE

1 John v. 3. Matt. vii. 21. Rev. xxii. 14. Hebrews v. 9.

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4. *THERE* is a Necessity of our believing the Gospel, without which we cannot be justify'd.

5. *THERE* is a Necessity of our being justify'd by Faith in the Blood of *Christ*, without which we cannot come to know that He loved us, and wash'd us from our Sins in his own Blood.

6. *THERE* is a Necessity of our knowing his Love, who first loved us, without which we cannot love Him again.

7. *THERE* is a Necessity of our loving Him, without which we cannot keep his Commandments.

8. *THERE* is a Necessity of our keeping his Commandments, without which we cannot enter into eternal Life.

By all which we see, that there is as great a Necessity of our keeping the Commandments of GOD, as there was of GOD's sending his Son into the World, or of *Christ*'s dying for our Sins.

17. BUT for whose Sins did *Christ* die? Did He die for *All* Men, or but for *Some*?

To this also I shall answer by the Scriptures, shewing 1. The Testimony of all the Prophets. 2. Of the Angel of GOD. 3. Of *Christ* Himself. And 4. Of his Apostles.

First, THE Prophet *Isaiah* saith thus, * Surely He hath borne our Grievs, and carried our Sorrows; yet did we esteem Him stricken, smitten of GOD and afflicted. But He was wounded for our Transgressions, He was bruised for our Iniquities, the Chastisement of our Peace was upon Him, and with his Stripes we are healed. All we, like Sheep, have gone astray; we have turned every one to his own Way; and the LORD hath laid on Him the Iniquities of us all. Thus *Isaiah* sheweth plainly, that the Iniquities of all those who went astray, were laid upon *Christ*. And to Him the Testimony of all the other Prophets agreeth: * To Him give all the Prophets Witness, that thro' his Name whosoever believeth

* *Isaiah* liii. 4, 5, 6. * *Acts* x. 43.

believeth in Him shall receive Remission of Sins. The same saith that great Prophet, *John the Baptist*, who ¹ came to bear Witness of the Light, that all Men thro' it might believe. And again, ² *Phoel*, saith he, the Lamb of GOD, that taketh away the Sin of the World. Thus have all the Prophets with one Consent testified, that GOD laid upon Christ the Iniquities of all that were gone astray; that He is the Lamb of GOD, which taketh away the Sin of the World; that all Men thro' Him may believe; and that thro' his Name whosoever believeth in Him, shall receive Remission of Sins.

Secondly, THE Angel of GOD testified the same Thing, saying, ³ *Fear not; for I bring you glad Tidings of great Joy, which shall be to all People*, which was, that there was, born unto them a Saviour, even Christ the LORD. By this also it appears, that Christ died for all Men. For else it could not have been glad Tidings of great Joy, to all People; but rather sad Tidings to all those for whom He died not.

Thirdly, WE come now to the Words of Christ Himself, who knew his own Business better than any Man else; and therefore, if his Testimony agree with these, we must needs be convinced that they are true. Now, He speaks thus, ⁴ *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him, should not perish, but have everlasting Life. For GOD so loved the World, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life: For GOD sent not his Son to condemn the World, but that the World thro' Him might be saved. Thus we see the Words of Christ agree with the Words of the Prophets; therefore it must needs be own'd that Christ died for all.*

Q 3

Fourthly,

¹ John i. 7. ² Verse 29. ³ Luke ii. 10. ⁴ John iii. 14, &c.

Fourthly, AND now we will hear what the Apostles say concerning this Thing. ^c *The Love of Christ, saith the Apostle Paul, constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again. And to Timothy he saith, ^d There is one God, and one Mediator between GOD and Man, the Man Christ Jesus, who gave Himself a Ransom for all, to be testify'd in due Time. Again, he saith to Titus, ^e The Grace of GOD, which bringeth Salvation to all Men, hath appeared. And yet again to the Hebrews, ^f that He, by the Grace of GOD, tasted Death for every Man. And to this agreeth St. John, witnessing, ^g He is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World. And again, speaking of Himself and the rest of the Apostles, he saith, ^h We have seen and do testify that the Father sent the Son, to be the Saviour of the World. Thus we have the Testimony of all the Prophets, of the Angel of God, of Christ Himself, and of his Holy Apostles, all agreeing together in one to prove, that Christ died for all Mankind.*

18. WHAT then can they, who deny this, say? Why, they commonly say *All Men*, in these Scriptures, does not mean *All Men*, but only *The Elect*; that *Every Man* here does not mean *Every Man*, but only every one of the Elect; that *The World* does not mean *the whole World*, but only the World of Believers; and that *the whole World*, in St. John's Words, does not mean *the whole World*, but only *The whole World of the Elect*.

19. To this shameless, senseless Evasion; I answer thus:

^c 2 Cor. v. 14, &c. ^d 1 Tim. ii. 5, 6. ^e Tit. ii. 11. ^f Heb. ii. 9. ^g 1 John ii. 2. ^h 1 John iv. 14.

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If the Scripture no where speaks of a World of Believers or Elect, then we have no Ground, Reason, Pretence or Excuse for saying, *Christ* died only for a World of Believers or Elect. But the Scripture no where speaks of such a World. Therefore we have no Ground or Pretence for speaking thus.

NAY, the Scripture is so far from calling Believers or elected Persons, *The World*, that they are every where in Scripture plainly and expressly distinguished from *The World*. ¹ *If ye were of the World, saith Christ, the World would love its own; but because I have chosen you out of the World, therefore the World hateth you.*

20. BUT let the Scripture itself speak, what World *Christ* died for. ² *When we were yet without Strength, Christ died for the Ungodly. While we were yet Sinners, Christ died for us. When we were Enemies, we were reconciled to GOD by the Death of his Son.* From all which we may clearly see, that *Christ* died for the *World of the Ungodly*, for the *World of Sinners*, for the *World of his Enemies*; the Just One for the *World of the Unjust*. But the Elect, as Elect, are not unjust. Therefore he died not for the Elect, as Elect; but even for that World, St. *John* speaks of, when he says, *The whole World lieth in Wickedness.*

21. IF it be said, "The Elect were Sinners once as well as others;" I answer, True; but not as they are Elect in Christ, but as they were out of Christ, without Hope and without GOD in the World. Therefore, to say that *Christ* died for the Elect, as Elect, is absolute Nonsense and Confusion.

22. To put this Matter out of Doubt, I would commend these following Considerations to all sober-minded Men.

1. THE Scripture saith, *Christ came to seek and to save that which was lost.*

BUT

¹ *John* xv. 19. ² *Rom.* v. 6, 10.

BUT the Elect, as Elect, were not lost.

THEREFORE *Christ* died not for the Elect, or because they were Elect; for that had been to seek and save what was found and saved before.

2. THE Scripture saith, *Christ* died for the Unjust. BUT the Elect, as such, are not unjust.

THEREFORE, *Christ* died not for the Elect, as Elect; for that had been to justify them who were just before.

3. THE Scripture saith, *He came to preach Deliverance to the Captives.*

BUT the Elect, as Elect, are not Captives; for *Christ* hath set them free.

THEREFORE He died not for the Elect, as Elect; for that had been to set them at Liberty who were at Liberty before.

4. THE Scripture saith, *He quickened them who were dead in Trespasses and Sins, such as were without Christ, Aliens from the Common-wealth of Israel, and Strangers to the Covenant of Promise, without Hope and without GOD in the World.*

BUT the Elect, as such, are not dead in Trespasses and Sins, but alive unto GOD. Neither are they without Christ; for they are chosen in Him. Nor are they Aliens from the Common-wealth of Israel, and Strangers to the Covenant of Promise. But they are Fellow-Citizens with the Saints, and the Household of GOD.

THEREFORE *Christ* died not for the Elect, as or because they were Elect. For that had been to quicken them that were alive before, and to bring them into Covenant, who were in Covenant before. And thus, by these Men's Account our LORD lost his Labour of Love, and accomplished A SOLEMN NOTHING.

23. THUS having shewn the grievous Folly of those who say, that *Christ* died for none but the Elect, I shall now prove by undeniable Reasons, that *He* died for All Mankind.

Reas.

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Reas. 1. BECAUSE all the Prophets, the Angel of GOD, *Christ* Himself, and his Holy Apostles with one Consent, affirm it.

Reas. 2. BECAUSE there is not one Scripture, from the Beginning of *Genesis* to the End of the *Revelation*, that denies it, either negatively, by saying, that *He did not die for All*; or affirmatively, by saying, that *He did die but for Some*.

Reas. 3. BECAUSE He Himself commanded, that the Gospel should be preach'd to *every Creature*.

Reas. 4. BECAUSE *He calleth all Men, every where to repent*.

Reas. 5. BECAUSE those who perish, are damned for not believing in the Name of the only begotten Son of GOD. Therefore, He must have died for Them. Else they would be damn'd for not believing a Lye.

Reas. 6. BECAUSE they which are damned might have been saved. For thus saith the Word of GOD, ¹ *They received not the Love of the Truth, that they might be saved. Therefore GOD shall send them strong Delusions, to believe a Lie, that they all may be damned*.

Reas. 7. BECAUSE some deny the LORD that bought them, and bring upon themselves swift Destruction. But they could not deny the LORD that bought them, if He had not bought them at all.

24. I SHALL now briefly shew the dreadful Absurdities that follow from saying *Christ died only for the Elect*.

1. If *Christ* died not for All, then Unbelief is no Sin in them that finally perish; seeing there is not any Thing for those Men to believe unto Salvation, for whom *Christ* died not.

2. If *Christ* died not for All, then it would be a Sin in the greatest Part of Mankind to believe He died for Them; seeing it would be to believe a Lye.

3. If *Christ* died not for those that are damned, then they are not damned for Unbelief. Other-

¹ 2 Thes. ii. 10.

wise,

wife, you say, that they are damned for not believing a Lye.

4. If *Christ* died not for All, then those who obey *Christ* by going and preaching the Gospel to every Creature, as glad Tidings of Grace and Peace of great Joy to all People, do sin thereby in that they go to most People with a Lye in their Mouth.

5. If *Christ* died not for All Men, then God is not in Earnest in calling all Men every where to repent: For what Good could Repentance do those for whom *Christ* died not?

6. If *Christ* died not for All, then why does He say *He is not willing that any should perish*? Surely He is willing, yea resolved that most Men should perish; else He would have died for them also.

7. How shall God judge the World by the Man *Christ* Jesus, if *Christ* did not die for the World? Or how shall He judge them according to the Gospel when there was never any Gospel or Mercy for 'em?

25. BUT, say some, "If *Christ* died for All, why are not all saved?"

I ANSWER, Because they believe not in the Name of the only begotten Son of God. Because God called, and they refused to answer; He stretched out his Hand, and they regarded not; He counselled them, but they would none of his Counsels; He reprov'd them, but they set at nought all his Reproofs; they followed after lying Vanities, and forsook their own Mercies; they denied the LORD that bought them, and so brought upon themselves swift Destruction; And because they received not the Love of the Truth, that they might be saved, therefore (if you would know wherefore) GOD gave them up to believe a Lye, and to be damned. How often (saith our LORD) would I have gathered you together, and ye would not? Ye would not. Here is the plain Reason, why all Men are not saved. For GOD promiseth no Man Salvation, whether he will or

no; but leaveth them to everlasting Destruction, who will not believe and obey the Gospel.

26. "O, then you are an *Arminian*! You are a *Free-willer*. You hold *Free-will* in Man!"

I HOLD nothing but what the Scripture saith; and that you shall give me Leave to hold. I do not hold, that any Man has any Will or Power of himself, to do any Thing that is Good; but by the Grace of God we may do all Things. I have already shewn, He hath given *Christ* for all Men. And He who spared not his own Son, but delivered Him up for us all, how shall He not with Him freely give us all Things? And what Man knoweth not, that if he make Use of all the Will and Power God hath given him, God will double his Talent, and give him more? If any therefore desire to have more, let him faithfully improve what he has. Likewise what Man is he, who doth not know that he is not condemn'd, for not doing what he could not do, but for leaving undone what he could have done if he would. Let any Man deny it if he can.

27. "WHAT then, may all Men be saved if they will?"

BEFORE I answer this Question directly, I shall shew that those who ask it, are themselves compell'd to grant as much Freedom of Will, as we desire to plead for.

FOR 1. The Assembly of Divines, in their Confession of Faith, C. 9. do expressly say, God hath endowed the Will of Man with that natural Liberty, that it is neither forced, nor by any absolute Necessity determined to do Good or Evil. 2. Mr. Baxter, in the Preface of his *Call to the Unconverted*, says, that Calvin as well as Arminius held *Free-will*, and that no Man of Brains denieth, that Man hath a Will that is naturally free; it is free from Violence, it is a self-determining Principle. Sure here is as much said for *Free-will*, as any Man need to say, and perhaps more. For,

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THE Difference between us, is this. They say, *Man hath a Will which is naturally free.* We say, *Man hath this Freedom of Will, not naturally but by Grace.*

WE believe, that in the Moment *Adam* fell, he had no Freedom of Will left; but that God when of his own Free-Grace He gave the Promise of a Saviour to him and his Posterity, graciously restored to Mankind a Liberty and Power to accept of proffer'd Salvation. And in all this, Man's Boasting is excluded; the whole of that which is Good in him, even from the first Moment of his Will, being of Grace and not of Nature. And now we come directly to the Question, Whether All Men may be saved if they will?

28. To those who have consider'd what has been premised; I answer, 1. What should hinder them if they be willing? For 2. GOD is not willing that any should perish; yea, 3. He is willing that all Men should be saved. And *Christ* is willing; for He *came not to judge the World, but to save the World.* And how did He weep over *Jerusalem*? How often would He have gather'd them together, even as an Hen gathereth her Chickens under her Wings, but they would not? And now, what hinders Mens Salvation, but that same, *they would not*?

29. THEY would not, they will not come at *Christ's* Call, and hearken to his Reproof, and wait for his Counsels, and receive Power from on high to live to Him who died for them, walking in all his Commandments and Ordinances blameless, and following Him whithersoever He goeth. This Way is so narrow that few care to walk therein; and therefore they are not saved, even because *they reject the Counsel of GOD against themselves.* They chose Death; therefore they perish everlastingly.



AN EXTRACT FROM A

Short VIEW of the DIFFERENCE

BETWEEN THE

MORAVIAN BRETHREN,

(SO CALLED)

And the Rev. Mr. John and Charles Wesley.

TO THE READER.

AS those who are under the Direction of Count Zinzendorf (vulgarly called Moravian Brethren) are the most plausible, and therefore far the most dangerous, of all the Antinomians now in England, I first endeavour to guard such as are simple of Heart, against being taken by those cunning Hunters. Mr. Cudworth's Writings (tho' less considerable) are likewise frequently cited, in the Dialogue that follows.

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A SHORT VIEW, &c.

THE Difference between the *Moravian* Doctrine and Ours, (in this Respect) lies here :

THEY believe and teach,

1. THAT *Christ* has done all which was necessary, for the Salvation of all Mankind.

2. THAT consequently, we are to do nothing, as necessary to Salvation, but simply to believe in Him.

3. THAT there is but one Duty now, but one Command, viz. To believe in *Christ*.

4. THAT *Christ* has taken away all other Commands and Duties, having wholly abolished the Law. That a Believer is therefore free from the Law, is not obliged thereby to do or omit any Thing; it being inconsistent with his Liberty to do any Thing as commanded.

5. THAT we are sanctified wholly the Moment we are justified, and are neither more nor less holy to the Day of our Death; entire Sanctification, and entire Justification, being in one and the same Instant.

6. THAT a Believer is never sanctified or holy in himself, but in *Christ* only; He has no Holiness in himself at all, all his Holiness being imputed, not inherent.

7. THAT if a Man regards Prayer, or searching the Scriptures, or Communicating, as Matters of Duty; if he judges himself obliged to do these Things, or is troubled when he does them not, he is in Bondage; he has no Faith at all, but is seeking Salvation by the Works of the Law.

WE believe that the first of these Propositions is ambiguous, and all the rest utterly false.

1. "CHRIST has done all that was necessary, for the Salvation of all Mankind."

THE

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THIS is ambiguous. *Christ* has not *done* all which was necessary for the *absolute Salvation* of all Mankind. For notwithstanding all that *Christ* has done, he that believeth not shall be damned. But he has *done* all which was necessary for the *conditional Salvation* of all Mankind; *i. e.* if they believe; for through his Merits all that believe to the End, with the Faith that worketh by Love, shall be saved.

2. "WE are to do nothing as necessary to Salvation, but simply to believe in Him."

If we allow the Count's Definition of Faith (Sixteen Discourses, p. 57.) viz. *The Historical Knowledge of this Truth, That Christ has been a Man and suffered Death for us*, then is this Proposition directly subversive of the whole Revelation of *Jesus Christ*.

3. "THERE is but one Duty now, but one Command, viz. To believe in Christ."

ALMOST every Page in the New Testament, proves the Falshood of this Assertion.

4. "CHRIST has taken away all other Commands and Duties, having wholly abolished the Law."

How absolutely contrary is this to his own solemn Declaration! *Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfil. One jot or one Tittle shall in no wise pass from the Law, 'till Heaven and Earth pass.*

"THEREFORE a Believer is free from the Law." That he is free from the Curse of the Law we know, and that he is free from the Law, or Power, of Sin and Death. But where is it written, that he is free from the Law of GOD?

"HE is not obliged thereby to do or omit any Thing, it being inconsistent with his Liberty to do any Thing as commanded."

So your Liberty, is a Liberty to disobey GOD; whereas ours is, a Liberty to obey Him in all Things.

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Things. So grossly, while we *establiſh* the Law, do you *make void* the Law through Faith.

5. "WE are *ſanctified wholly* the Moment we are justified, and are *neither more nor leſs holy* to the Day of our Death : *Entire Sanctification* and entire Justification being in *one and the ſame* Instant."

JUST the contrary appears both from the Tenor of GOD's Word, and the Experience of his Children.

6. "A BELIEVER is never ſanctified or holy in *himſelf*, but in *Chriſt* only. He has no Holineſs in *himſelf* at all ; all his Holineſs being *imputed*, not *inherent*."

SCRIPTURE-HOLINESS is, the Image of GOD ; the Mind which was in *Chriſt* ; the Love of GOD and Man ; Lowlineſs, Meekneſs, Gentleneſs, Temperance, Patience, Chaſtity. And do you coolly affirm, That this is only *imputed* to a Believer, and that he has none at all of this Holineſs in him ? Is Temperance *imputed* only to him that is a Drunkard ſtill ? Or, Chaſtity, to her that goes on in Whoredom ? Nay ; but a Believer is *really* chaſte and temperate. And if ſo, he is, thus far, *holy in himſelf*.

DOES a Believer love GOD, or does he not ? If he does, he has the Love of GOD in him. Is he lowly, or meek, or patient at all ? If he is, he has theſe Tempers *in himſelf*. And if he has them not *in himſelf*, he is not lowly, or meek, or patient. You cannot therefore deny, that every Believer has Holineſs in, though not *from*, himſelf : Elſe you deny, that he is holy at all ; and if ſo, he cannot ſee the LORD.

AND indeed, if Holineſs in general be the Mind which was in *Chriſt*, what can any one poſſibly mean by, "A Believer is not holy in *himſelf*, but in *Chriſt* only ? That the Mind which was in *Chriſt* is in a Believer alſo ; but it is in him, not

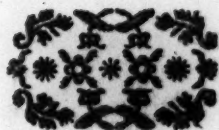
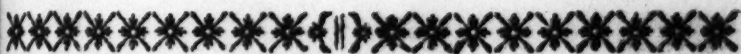
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in himself, but in Christ !" What a Heap of palpable Self-contradiction, what senseless Jargon is this ?

7. " If a Man regards Prayer, or searching the Scriptures, or Communicating, as *Matter of Duty*, if he judges himself *obliged* to do these Things, or is *troubled*, when he does them not, he is in *Bondage*, he has *no Faith* at all, but is seeking Salvation by the Works of the Law."

Thus *Obedience* with You, is a Proof of *Unbelief*, and *Disobedience* a Proof of *Faith* ! What is it, to put Darkness for Light, and Light for Darkness, if *this* is not ?





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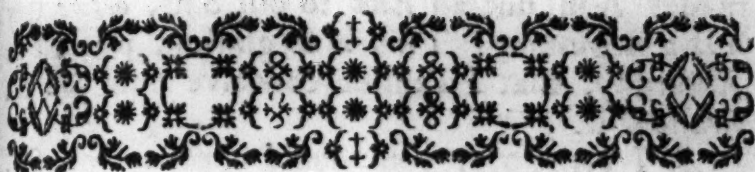
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AN EXTRACT FROM A
D I A L O G U E
BETWEEN AN
ANTINOMIAN *and his* FRIEND.

Antinomian.

*** O you believe, that the *whole Work of*
D *** *Man's Salvation, was accomplished by*
*** *Jesus Christ on the Cross?*

*** *Friend.* I BELIEVE, that by that
one Offering, He made a full Satis-
faction for the Sins of the whole World.

A. BUT do you believe that *Christ's Blood and*
our Sins went away together?

F. To say the Truth I do not understand it.

A. No! Why, did not *Christ, when He was*
upon the Cross, take away, put an End to, blot out and
utterly destroy all our Sins for ever?

F. He did then pay the Price, for the Sake of
which all who truly believe in Him, are now saved
from their Sins; and if they endure to the End,
shall be saved everlastingly Is this what you mean?

A. I MEAN,

A. I MEAN, He did then *heal*, take away, put an *End* to, and utterly *destroy* all our Sins.

F. DID He then *heal* the Wound *before* it was made? And put an *End* to our Sins, *before* they had a Beginning? This is so glaring, palpable an Absurdity, that I cannot conceive how you can swallow it:

A. I THOUGHT you would come to your *Carnal Reasoning*. What has *Faith* to do with *Reasoning*?

F. Do you ever read the Bible? Does not God himself say to Sinners, *Come now, and let us reason together?* *Isai.* i. 18. Does not our LORD *reason* continually with the Scribes and Pharisees? *St. Peter* with the *Jews*? *Acts* ii. 14. &c. and *St. Paul*, both with the *Jews* and *Gentiles*? Nay, is not great Part of his Epistles, both to the *Romans* and to the *Galatians*, and the far greatest Part of that to the *Hebrews*, one entire Chain of *Reasoning*?

A. You may do what you please. But I don't *reason*, I *believe*.

F. Now, I *believe* and *reason* too: For I find no Inconsistency between them. And I wou'd just as soon put out my Eyes, to secure my *Faith*, as lay aside my *Reason*.

A. BUT do not Men abuse their Reason continually? Therefore 'tis best to have nothing to do with it.

F. So! now you are doing the very Thing you condemn. You are *reasoning* against *reasoning*. And no wonder; for it is impossible, without *reasoning*, either to prove or disprove any Thing.

A. BUT can you deny the Fact? Do not Men abuse their Reason continually?

F. THEY do. The Fact I deny not. But I deny the Inference drawn from it. For if we must lay aside whatever Men abuse continually, we must

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Unsettled Notions in RELIGION. 201

must lay aside the Bible; nay, and Meat and Drink too.

A. WELL, but come to the Point. In what do you trust, for Justification and Salvation?

F. IN the alone Merits of *Christ*, which are mine, if I truly *believe*, that He loved *me*, and gave Himself for *me*.

A. IF! So you make Salvation *conditional*!

F. AND do not you? Else you make GOD a Liar: For his exprefs Words are, *He that believeth shall be saved, he that believeth not, shall be damned.* What is this but to say, *If thou believest, (there is the Condition) thou shalt be saved.*

A. BUT I don't like that Word *Condition*.

F. THEN find a better, and we will lay it aside.

A. HOWEVER, I insist upon it, *nothing else beside Faith is required* in order to Justification and Salvation.

F. WHAT do you mean by *nothing else is requir'd*?

A. I MEAN, *There is but one Duty, which is that of Believing. One must do nothing, but quietly attend the Voice of the LORD. The Gates of Heaven are shut upon Workers, and open to Believers. If we do nothing for Heaven, we do as much as GOD requires. And when the Apostle Paul presseth Men to believe, it is as much as if he had bid them not to work.*

F. LET Paul be permitted to answer for himself. In the 26th Chapter of the *Acts of the Apostles*, he relates how our LORD sent him, to open the Eyes of the Gentiles – that they might receive Remission of Sins. (V. 17, 18) *Whereupon (saith he) I was not disobedient to the heavenly Vision: But shew'd to the Gentiles, that they should repent and turn to GOD, and do Works meet for Repentance. Observe; He obeyed the heavenly Vision, by teaching the Gentiles, before they were justified, before they received Forgiveness of Sins, to repent and do Works meet for Repentance. So far was he from bidding*

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bidding them not to work, while he was pressing them to believe.

A. You are got to your carnal Reasoning again.

F. CARNAL Reasoning, I perceive, is a Carnal Term which you use, when you know not what else to say. But I have not done with this Instance yet. Did St. Paul indeed preach to those Heathens according to the Instructions given him from Heaven, or did he not?

A. WITHOUT Doubt he did; otherwise he would have been disobedient unto the heavenly Vision.

F. How then say you, that a Minister of Christ ought to preach nothing but "Believe, believe?" And, that to tell Men of doing any Thing, is preaching the Law? Do you not herein condemn not only the great Apostle, but also Him that sent and commanded him thus to preach?

A. WHY, surely, you would not have us to be under the Law!

F. I FEAR you know not what that Expression means. St. Paul uses it thrice in his Epistle to the Romans, five Times in that to the Galatians, and in one Passage of his former Epistle to the Corinthians: Where he declares, in what Sense he was himself under the Law, and in what Sense he was not. Unto them that are under the Law, (that is, who adhere to the whole Jewish Dispensation) I became as under the Law, (I conform'd to their Ceremonies) that I might gain them that are under the Law. But unto them that are without the Law, (unto the Gentiles or Heathens) as without the Law: But I mean 'Time, not without Law to GOD, but under the Law to Christ, (1 Cor. ix. 20, 21.)' It is plain therefore, the Apostle was under the Law of Christ tho' he was not under the Law of Ceremonies.

A. BUT does not St. Paul say to the Believers at Rome, Ye are not under the Law, but under Grace?

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Unsettled Notions in RELIGION. 203

F. HE does; and his Meaning is, *Ye are not under the Jewish, but the gracious Christian Dispensation: As also in the next Verse, where he says, We are not under the Law, but under Grace.*

A. BUT what does he mean, when he says to the Galatians, *Before Faith came, we were kept under the Law?*

F. DOUBTLESS he means, *we were kept under* (Ch. iii. 19.) *the Jewish Dispensation, 'till we believed in Christ.* And so we read in the next Chapter, (Ver. 4, 5.) *When the Fulness of Time was come, God sent forth his Son, made under the Law* (the Jewish Dispensation) *to redeem them that were under the Law, that we might receive the Adoption of Sons; might serve God, without Fear, in Righteousness and Holiness, with a free, loving, child-like Spirit.*

A. You cannot persuade me to this; I know better. The *Law of Works* (the Moral Law, as you call it) is nothing to me. *From any Demand of the Law, no Man is obliged to go one Step, to give away one Farthing, to eat, or omit one Morsel.* For, what did our LORD do with the Law? He abolished it.

F. HOWEVER, ought not we, after we believe in Him, to obey all the Commandments of Christ?

A. OBEY! Law! Works! Commandments! O what *Legalness* is in your Spirit! So, I suppose, your Comforts vanish away when you are not assured that you obey all Christ's Commandments! On the contrary, a spiritual Man beholdeth Justifying Grace in believing, without his Obedience to Commands for external Worship and good Works.

F. BUT how does this agree with numberless Texts of Scripture? In particular, with those Words of our LORD, *Think not that I am come to destroy (or abolish) the Law: I am not come to destroy but to fulfil.* For verily I say unto you, 'till Heaven and Earth pass, one jot or one Tittle shall

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no wise pass from the Law.—Whoſoever, therefore, ſhall break one of theſe leaſt Commandments, he ſhall be called the leaſt in the Kingdom of Heaven, Matt. v. 17, &c.

A. I TELL you plainly, I won't reaſon.

F. THAT is as much as to ſay, "I won't be convinced. I love Darkneſs rather than Light."

A. No: It is you that are in Darkneſs. I was ſo, 'till a few Weeks ſince. But now my Eyes are open'd. I ſee my Liberty now. Now I am free. I was in Bondage long enough.

F. WHAT are you free from?

A. FROM Sin and Hell, and the Devil and the Law.

F. You put the Law of GOD in goodly Company. But how came you to be free from the Law?

A. CHRIST made me free from it.

F. WHAT! from his own Law! Pray, where is that written?

A. HERE, Gal. iii. 13. Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.

F. WHAT is this to the Purpose? This tells me, that Chriſt hath redeemed us (all that believe) from the Curſe, or Punishment juſtly due to our paſt Tranſgreſſions of GOD's Law. But it ſpeaks not a Word of redeeming us from the Law, any more than from Love or Heaven. But what do you mean by Bondage?

A. WHY, the being bound to keep the Law.

F. You have no Tittle of Scripture for this. Bondage to Fear and Bondage to Sin are mentioned there; and Bondage to the Ceremonial Law of Moſes: But according to your Senſe of the Word, all the Angels in Heaven are in Bondage.

A. WELL, I am not bound. St. Paul himſelf ſays to Believers, Why are ye ſubject to Ordinances, Col. ii. 20.

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F. TRUE: *i. e.* Why are you *Christian* Believers subject to *Jewish* Ordinances? Such as those which are mentioned in the very next Verse, *Touch not, taste not, handle not.*

A. I WISH you would not build so much upon the *Letter*: It is your *Letter-Learning* too makes you talk of *Inherent Righteousness*.

F. Do you say then, a Believer has no *Inherent Righteousness*?

A. THAT I do. I say, GOD will save us to the utmost without any *Righteousness* or *Holiness* of our own. To look for *Inherent Righteousness*, is to deny the Spirit, and trample under Foot the Blood of the Covenant. Believers have not any *inherent Righteousness* in them. Our *Righteousness* is nothing but the Imputation of the *Righteousness* of Christ.

F. Now I believe, that Christ by his Spirit works *Righteousness* in all those to whom Faith is imputed for *Righteousness*.

A. BY no Means; all our *Righteousness* is in Christ. It is wholly imputed, not *Inherent*. We are always righteous in Christ, but never righteous in ourselves.

F. Is not then every Believer righteous or holy?

A. DOUBTLESS; but he is holy in Christ, not in himself.

F. DOES he not live a holy Life? And is he not holy of Heart?

A. MOST certainly.

F. Is he not, by plain Consequence, holy in himself?

A. No, no, in Christ only: Not holy in himself: He has no *Holiness* at all in himself.

F. HAS he not in him the Love of God, and of his Neighbour? Yea, the whole Image of GOD?

A. HE has. But this is not Gospel *Holiness*.

F. WHAT vain Jangling is this? You cavil at the Name, while you allow the whole Thing I contend for. You allow, a Believer is holy both in
S Heart

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Heart and Life. This is all I mean by *inherent Righteousness or Holiness*.

A. BUT I tell you, this is not Gospel-Holiness. Gospel-Holiness is Faith.

F. STAND to this, and you still give up the whole Cause. For, on your Supposition, I argue thus:

FAITH is Holiness or Righteousness:

BUT Faith is in every Believer:

THEREFORE Holiness or Righteousness is in every Believer.

A. ALAS, alas! I pity you. Take my Word for it, you are in utter Darkness. You know nothing yet of true Faith; nothing at all about it.

F. WILL you then be so kind as to explain it to me?

A. I WILL. I will make it as clear as the Sun. I will shew you the very Marrow of that Doctrine, which I recommend, with all my Heart to all, as the most wholesome Doctrine of Jesus Christ.

WE believe, that the Blood shed upon the Cross, has put away and blotted out all our Sins, and that then there was an everlasting Righteousness brought in: By believing which our Hearts and Consciences are made as perfectly clean as though we had never sinned. In this consists true Purity of Soul, and not in habitual Qualities. And whoso are thus made pure and perfect, are delivered from the Dominion of Sin. They do also bear forth the Fruits of Righteousness, not in order to become more holy, but because they are perfectly holy, through Faith. 'Tis true, we have still the vile, sinful Body, which continually disposes the Mind to Evil. But the Blood of Jesus makes us free from Sin.

F. You say, *We believe, that the Blood shed upon the Cross, has put away and blotted out all our Sins*. Why, who believes otherwise? If you mean only, That Christ then put away the Punishment of all our Sins, who believe in Him. What

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Unsettled Notions *in* RELIGION. 207

a marvellous Discovery is this? I pray, whom doth this Arguing reprove?

A. It reproves you, who deny, that an *everlasting Righteousness* was then brought in.

F. I do not deny it: No more than you understand it. But I ask, in what Sense was it brought in? What was it brought into? Was it then first brought into the *World*? You cannot say this, without saying that all who went out of the World before that Hour were lost. Or was it brought into the *Souls* of Believers? Then Believers have an *inward* or *inherent* Righteousness. You had better therefore let this Text alone. It will do no Service at all to your Cause.

A. I SEE plain, you are as *blind* as a Beetle still. I am afraid your *Head-knowledge* will destroy you. Did not I tell you, *Our Hearts and Consciences are made perfectly clean by our Believing?* And that in this consists true Purity of Soul; and not in habitual Qualities? Thus we are made perfectly holy. And tho' the *vile sinful Body* continually disposes the Mind to Evil, yet the *Blood of Christ* makes us free from Sin.

F. How can my Mind at the same Time it is continually disposed to Evil, be free from Sin, perfectly clean, perfectly holy?

A. O THE Dulness of some Men; I do not mean, really holy, but holy by Imputation. I told you plainly, the Holiness of which we speak, is not in us, but in Christ. The Fruits of the Spirit (commonly called Sanctification) such as Love, Gentleness, Long-suffering, Goodness, Meekness, Temperance, neither make us holy before GOD, nor in our own Consciences.

F. I KNOW these cannot atone for one Sin. This is done by the Blood of Christ alone: For the Sake of which GOD forgives, and works these in us by Faith. Do I reach your Meaning now?

A. No, no. I wonder at your Ignorance. I mean, we are not made good or holy, by any inward Qualities

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Qualities or Dispositions : But being made pure and holy in our Consciences, by believing in Christ, we bear forth inwardly and outwardly the Fruits of Holiness. Now, I hope, you understand me.

F. I HOPE not. For if I do, you talk as gross Nonsense and Contradiction as ever came out of the Mouth of Man.

A. How so?

F. You say, *we are not made good or holy by any inward Qualities or Dispositions !* No ! are we not made good by inward Goodness ? (Observe we are not speaking of Justification but Sanctification.) Holy by inward Holiness ? Meek by inward Meekness ? Gentle by inward Gentleness ? And are not all these, if they are any Thing at all, *Inward Qualities or Dispositions ?*

AGAIN, just after denying, that we have any inward Holiness, you say, *we are made holy in our Consciences, and bear forth inwardly and outwardly the Fruits of Holiness.* What Heaps of Self-contradiction are here ?

A. You do not take me right. I mean, these inward Dispositions *are not our Holiness.* For we are not more holy, if we have more Love to God and Man, nor less holy, if we have less.

F. No ! Does not a Believer increase in Holiness, as he increases in the Love of God and Man ?

A. I SAY, no. *The very Moment he is justified, he is wholly sanctified. And he is neither more nor less holy, from that Hour, to the Day of his Death.*

F. You do well to except against *Scripture and Reason.* For 'till a Man has done with them, he can never swallow this. I understand your Doctrine now, far better than I like it. In the main, you are talking much and saying nothing : Labouring, as if you had found out the most important Truths, and such as none ever knew before. And what does all this come to at the last ? A mere, empty

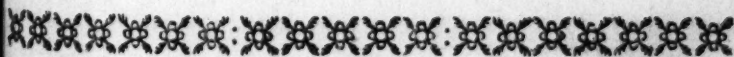
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empty *Strife of Words*. All that is really uncommon in your Doctrine, is a Heap of broad Absurdities, in most of which you grossly contradict yourselves, as well as Scripture and common Sense. In the mean Time, you boast and vapour, as if *ye were the Men, and Wisdom should die with you*. I pray GOD to humble you, and prove you, and shew you what is in your Hearts!





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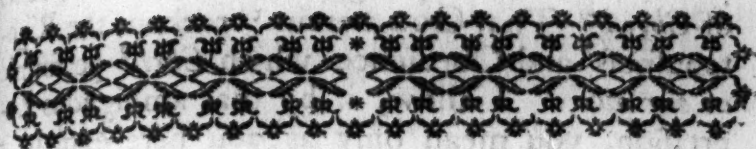
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The Rev. Mr. _____.

DEAR SIR,

Oct. 15, 1756.

* A *

CONSIDERABLE Time since I sent you a few hasty Thoughts which occur'd to me on reading the Dialogues between *Theron* and *Aspasio*. I have not been favour'd with any Answer. Yet upon another and a more careful Perusal of them, I could not but set down some obvious Reflections, which I would rather have communicated, before those Dialogues were publish'd.

IN the First Dialogue there are several just and strong Observations, which may be of Use to every serious Reader. In the Second, is not the Description often too labour'd, the Language, too stiff, and affected? Yet the Reflections on the Creation (in the 31st and following Pages) make abundant Amends for this. (I cite the Pages according to the *Dublin* Edition, having wrote the rough Draught of what follows, in *Ireland*.)

P. 39.

P. 39. Is *Justification* more or less, than GOD's pardoning and accepting a Sinner thro' the Merits of *Christ*? That GOD herein "reckons the Righteousness and Obedience which *Christ* perform'd as our own." I allow, if by that ambiguous Expression, you mean only as you here-explain it yourself, "They are as effectual for obtaining our Salvation, as if they were our own personal Qualifications." P. 41.

P. 43. "We are not solicitous, as to any particular Set of *Phrases*. Only let Men be humbled, as repenting Criminals at *Christ*'s Feet, let them rely as devoted Pensioners on his Merits, and they are undoubtedly in the Way to a blissful Immortality." Then for *Christ*'s Sake, and for the Sake of the immortal Souls which He has purchased with his Blood, do not dispute for that particular *Phrase*, *The imputed Righteousness of Christ*. It is not Scriptural; It is not necessary. Men who scruple to use, Men who never heard the Expression, may yet "be humbled, as repenting Criminals at his Feet, and rely as devoted Pensioners on his Merits." But it has done immense Hurt. I have had abundant Proof, that the frequent Use of this unnecessary *Phrase*, instead of "furthering Mens Progress in vital Holiness," has made them satisfied without any Holiness at all; yea and encouraged them to work all Uncleaness with Greediness.

P. 45. "To ascribe Pardon to *Christ*'s passive, Eternal Life to his active Righteousness, is fanciful rather than judicious. His universal Obedience from his Birth to his Death, is the one Foundation of my Hope."

THIS is unquestionably right. But if it be, there is no manner of Need, to make the Imputation of his active Righteousness, a separate and labour'd Head of Discourse. O that you had been content with this plain Scriptural Account, and

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and spared some of the *Dialogues* and *Letters* that follow!

THE Third and Fourth Dialogues contain an admirable Illustration and Confirmation of the great Doctrine of *Christ's* Satisfaction. Yet even here I observe a few Passages, which are liable to some Exception.

P. 54. "SATISFACTION was made to the Divine Law." I do not remember any such Expression in Scripture. This Way of speaking of the Law as a *Person injured* and to be *satisfied*, seems hardly defensible.

P. 74. "THE *Death* of *Christ* procured the Pardon and Acceptance of Believers, even before He came in the Flesh." Yea, and ever since. In this we all agree. And why should we contend for any thing more?

P. 120. "ALL the Benefits of the New Covenant, are the *Purchase* of his Blood." Surely they are. And after this has been fully proved, where is the Need, where is the Use, of contending so strenuously, for the *Imputation* of his Righteousness, as is done in the Fifth and Six Dialogues?

P. 135. "If He was our Substitute as to *Penal Sufferings*, why not, as to *Justifying Obedience*?" The former is expressly asserted in Scripture. The latter is not expressly asserted there.

P. 145. "As Sin and Misery have *abounded* thro' the first *Adam*, Mercy and Grace have *much more abounded* thro' the Second. So that none can have any Reason to complain." No, not if the second *Adam* died for all. Otherwise all for whom He did not die, have great Reason to complain. For they inevitably *fall* by the first *Adam*; without any *Help* from the Second.

P. 148. "THE whole World of Believers" is an Expression which never occurs in Scripture: Nor has it any Countenance there: The World in the inspired Writings being constantly taken either

either in an Universal or in a bad Sense: Either for the whole of Mankind, or for that Part of them who know not GOD.

P. 149. "IN the LORD shall all the House of Israel be justified." It ought unquestionably to be render'd, "By or thro' the LORD:" This Argument therefore proves nothing. "Ye are complete in Him." The Words literally rendered are *Ye are filled with Him*. And the whole Passage as any unprejudiced Reader may observe, relates to Sanctification, not Justification.

P. 150. "THEY are accepted for Christ's Sake this is Justification thro' imputed Righteousness." That remains to be proved. Many allow the former, who cannot allow the latter.

Theron. "I SEE no Occasion for such nice Distinctions and Metaphysical Subtleties.

Asp. You oblige us to make Use of them by confounding these very different Ideas, that is Christ's Active and Passive Righteousness."

I ANSWER, We do not confound these: But neither do we separate them. Nor have we any Authority from Scripture, for either thinking or speaking of one separate from the other. And this whole Debate on One of them separate from the other, is a mere *Metaphysical Subtlety*.

P. 151. "THE Righteousness which justifies us, is already wrought out."—A crude, unscriptural Expression! "It was set on Foot, carried on, completed."—O vain Philosophy! The plain Truth is, *Christ lived and tasted Death for every Man*. And thro' the Merits of his Life and Death every Believer is justified.

P. 152. "WHOEVER perverts so glorious a Doctrine, shews he never believed." Not so. They who turn back as a Dog to the Vomit, had once escaped the Pollutions of the World by the Knowledge of Christ.

P. 153. "Repentance the nice, metaphysical, lead to righteousness."

P. 154. "Faith, Works, Love, this leads to experience."

P. 155. "the Foundation That Foundation Christ. Yet experience thro' obeying works obtain eternal life."

P. 156. "wide for its Christ."

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P. 159. "Moment. mentation."

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Unsettled Notions in RELIGION. 215

P. 153. "THE Goodness of GOD leadeth to Repentance." This is unquestionably true. But the nice, metaphysical Doctrine of *imputed Righteousness*, leads not to Repentance, but to Licentiousness.

P. 154. "THE Believer cannot but add to his Faith, Works of Righteousness." During his first Love, this is often true. But it is not true afterwards, as we know and feel by melancholy Experience.

P. 155. "WE no longer obey, in order to lay the Foundation for our final Acceptance." No: That Foundation is already laid in the Merits of Christ. Yet we obey, in order to our final Acceptance thro' his Merits. And in this Sense, by obeying we lay a good Foundation, that we may attain eternal Life.

P. 156. "WE establish the Law: We provide for its Honour, by the perfect Obedience of Christ." Can you possibly think: St. Paul meant this? That such a Thought ever entered into his Mind? The plain Meaning is, We establish both the true Sense, and the effectual Practice of it: We provide for its being both understood and practised in its full Extent.

P. 157. "ON those who reject the Atonement, just Severity." Was it ever possible for them, not to reject it? If not, how is it just, To cast them into a Lake of Fire, for not doing what it was impossible they should do? Would it be just (make it your own Case) to cast you into Hell, for not touching Heaven with your Hand?

P. 159. "JUSTIFICATION is complete the first Moment we believe, and is incapable of Augmentation."

Not so: There may be as many Degrees in the Favour as in the Image of GOD.

P. 190. "ST. PAUL often mentions a Righteousness imputed: (Not a Righteousness; never once;

once; but simply *Righteousness*.) "What can this be, but *the Righteousness of Christ*?" He tells you himself, *Rom. iv. 6. To him that believeth on Him that justifieth the Ungodly, Faith is imputed for Righteousness.* "Why is *Christ* stiled *Jehovah our Righteousness*?" Because we are both justified and sanctified thro' Him.

P. 191. "My Death, the Cause of their Forgiveness, My Righteousness, the Ground of their Acceptance."

How does this agree with P. 45, "To ascribe Pardon to *Christ's Passive*, Eternal Life to his *Active Righteousness*, is fanciful rather than judicious?"

P. 195. "He commends such Kinds of Beneficence *only*, as were exercised to a Disciple and such." Is not this a Slip of the Pen? Will not our LORD then commend, and reward eternally all Kinds of Beneficence, provided they flow from a Principle of loving Faith? Yea, that which was exercised to a Samaritan, a Jew, a Turk or an Heathen? Even these I would not term "transient Bubbles," tho' they do not procure our Justification.

P. 197. "How must our Righteousness exceed that of the Scribes and Pharisees? Not only in being sincere, but in possessing a *complete Righteousness*, even that of *Christ*." Did our LORD mean this? Nothing less. He specifies in the following Parts of his Sermon, the very Instances wherein the Righteousness of a Christian exceeds that of the Scribes and Pharisees.

P. 198. "He brings this specious *Hypocrite* to the Test." How does it appear, that he was an *Hypocrite*? Our LORD gives not the least Intimation of it. Surely He loved him, not for his Hypocrisy, but his Sincerity!

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ritual Meaning. And the keeping of these is undoubtedly the *Way* to, tho' not the *Cause*, of Eternal Life.

P. 200. "BY *Works* his Faith was made perfect: appeared to be true." No: The natural Sense of the Words is, *By the Grace* superadded while he wrought those *Works*, his Faith was literally made perfect.

Ibid. "HE that doth Righteousness is righteous—manifests the Truth of his Conversion." Nay; the plain Meaning is, *He alone is truly righteous*, whose Faith worketh by Love.

P. 201. "ST. JAMES speaks of the *Justification of our Faith*." Not unless you mean by that odd Expression, our *Faith* being made perfect: For so the Apostle explains his own Meaning. Perhaps the Word *justified* is once used by St. Paul for manifested.—But that does not prove, it is to be so understood here.

P. 202. "WHOSO doeth these Things shall never fall into total Apostasy." How pleasing is this to Flesh and Blood! But David says no such Thing. His Meaning is, *Whoso doeth these Things to the End shall never fall into Hell*.

THE Seventh Dialogue is full of important Truths. Yet some Expressions in it I can't commend.

P. 216. "ONE Thing thou lackest the imputed Righteousness of Christ." You cannot think, this is the Meaning of the Text. Certainly the *one Thing* our LORD meant was, The Love of GOD. This was the Thing he lacked.

P. 222. "Is the Obedience of Christ insufficient to accomplish our Justification?" Rather I would ask, Is the Death of Christ insufficient to purchase it?

P. 226. "THE Saints in Glory ascribe, the whole of their Salvation to the Blood of the Lamb."

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So do I: And yet I believe He "obtained for all a Possibility of Salvation."

P. 227. "THE Terms of Acceptance for fallen Man were a full Satisfaction to the Divine Justice, and a complete Conformity to the Divine Law." This you take for granted; but I cannot allow.

THE Terms of Acceptance for fallen Man are Repentance and Faith. Repent ye and believe the Gospel.

Ibid. "THERE are but Two Methods whereby any can be justified, either by a perfect Obedience to the Law, or because Christ hath kept the Law in our stead." You should say, "Or by Faith in Christ." I then answer, This is true. And fallen Man is justified, not by perfect Obedience but by Faith. What Christ has done is the Foundation of our Justification, not the Term or Condition of it.

IN the Eighth Dialogue likewise there are many great Truths, and yet some Things liable to Exception.

P. 253. "DAVID GOD Himself dignifies with the most exalted of all Characters." Far, very far from it. We have more exalted Characters than David's, both in the Old Testament and the New. Such are those of Samuel, Daniel, yea and Job, in the former, of St. Paul and St. John in the latter.

"BUT GOD styles him a Man after his own Heart." This is the Text which has caused many to mistake: For want of considering, First, That this is said of David in a particular Respect, not with Regard to his whole Character: Secondly, The Time, at which it was spoken. When was David a Man after God's own Heart? When God found him following the Ewes great with Young, when He took him from the Sheep-Folds, Ps. lxxix. 71. It was in the 2d or 3d Year of Saul's Reign, that Samuel said to him, The LORD

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hath sought Him a Man after his own Heart, and hath commanded him to be Captain over his People, 1 Sam. xiii. 14. But was he a Man after GOD's own Heart all his Life? Or in all Particulars? So far from it, that we have few more exceptionable Characters, among all the Men of GOD recorded in Scripture.

P. 261. "THERE is not a just Man upon Earth that sinneth not." Solomon might truly say so, before Christ came. And St. John might after He came say as truly, *Whosoever is born of GOD sinneth not.* "But in many Things we offend all." That St. James does not speak this of himself, or of real Christians, will clearly appear, to all who impartially consider the Context.

THE Ninth Dialogue proves excellently well, That we cannot be justified by our Works.

BUT have you thoroughly considered the Words which occur in the 270th Page?

"O CHILDREN of Adam, you are no longer obliged, to love GOD with all your Strength, nor your Neighbour as yourselves. Once indeed I insisted on absolute Purity of Heart: Now I can dispense with some Degrees of evil Desire. Since Christ"—has fulfilled the Law for you, "You need not fulfil it. I will connive at, yea accommodate my Demands to your Weakness."

I AGREE with you, That "this Doctrine makes the Holy One of GOD a Minister of Sin." And is it not your own? Is not this the very Doctrine which you espouse throughout your Book?

I CANNOT but except to several Passages also in the Tenth Dialogue. I ask First,

P. 291. "DOES the Righteousness of GOD ever mean" (as you affirm) "*The Merits of Christ?*" I believe, not once in all the Scripture. It often means and particularly in the Epistle to the Romans, GOD's Method of justifying Sinners. When therefore you say,

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P. 292. "THE Righteousness of God means, such a Righteousness as may justly challenge his Acceptance," I cannot allow it at all: And this capital Mistake must needs lead you into many others. But I follow you Step by Step.

Ibid. "IN order to intitle us to a Reward, there must be an Imputation of Righteousness." There must be an Interest in *Christ*. And then every Man shall receive his own Reward, according to his own Labour.

P. 293. "A REBEL may be forgiven, without being restored to the Dignity of a Son." A Rebel against an earthly King may; but not a Rebel against God. In the very same Moment that God forgives, we are the Sons of God. Therefore this is an idle Dispute. For Pardon and Acceptance, though they may be distinguished, cannot be divided. The Words of *Job* which you cite are wide of the Question. Those of *Solomon* prove no more than this, (and who denies it?) That Justification implies both Pardon and Acceptance.

P. 295. "GRACE reigneth thro' Righteousness unto eternal Life,"—that is, The free Love of God brings us thro' Justification and Sanctification to Glory. *Ibid.* "That they may receive Forgiveness and a Lot among the Sanctified:" That is, That they may receive Pardon, Holiness, Heaven.

Ibid. "Is not the Satisfaction made by the Death of *Christ*, sufficient to obtain both our full Pardon and final Happiness?" Unquestionably it is, and neither of the Texts you cite proves the contrary.

P. 296. "IF it was requisite for *Christ* to be baptized, much more to fulfil the Moral Law."

I CANNOT prove that either one or the other was requisite in order to his purchasing Redemption for us.

P. 297. "BY *Christ*'s Sufferings alone, the Law was not satisfied." Yes it was; for it required only

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only the alternative, Obey or Die. It required no Man to obey and die too. If any Man had perfectly obey'd, he would not have died. *Ibid.* "Where Scripture ascribes *the whole* of our Salvation to the Death of *Christ*, a *Part* of his Humiliation is put for the *whole*." I cannot allow this without some Proof. *He was obedient unto Death* is no Proof at all; as it does not necessarily imply any more, than that *He died in Obedience* to the Father. In some Texts there is a *Necessity* of taking a Part for the whole. But in these there is no such *Necessity*.

P. 300. "CHRIST *undertook* to do every Thing necessary for our Redemption:" Namely, In a *Covenant* made with the Father. 'Tis sure, He *did* every Thing necessary: But how does it appear, that He *undertook* this, before the Foundation of the World, and that by a positive *Covenant* between Him and the Father?

You think this appears from four Texts, 1. From that, *Thou gavest them to Me*. Nay, when any believe, *the Father gives them to Christ*. But this proves no such previous Contract. 2. GOD *hath laid upon Him the Iniquities of us all*. Neither does this prove any such Thing. 3. That Expression, *The Counsel of Peace shall be between them*, does not necessarily imply any more, than that both the Father and the Son would concur in the Redemption of Man. 4. *According to the Counsel of his Will*,—that is, In the Way or Method He had chosen. Therefore neither any of these Texts, nor all of them, prove what they were brought to prove. They do by no Means prove, That there ever was any such *Covenant* made between the Father and the Son.

P. 301. "THE *Conditions* of the *Covenant* are recorded. *Lo, I come to do thy Will*." Nay here is no Mention of any *Covenant*, nor any Thing from which it can be inferr'd. "The Recompence

pence stipulated in this glorious *Treaty*—But I see not one Word of the *Treaty* itself. Nor can I possibly allow the Existence of it without far other Proof than this. *Ibid.* “Another Copy of this grand *Treaty* is recorded *Isaiah* xlix. from the first to the sixth Verse.” I have read them, but cannot find a Word about it, in all those Verses. They contain neither more nor less than a Prediction, of the Salvation of the *Gentiles*.

P. 302. “By the Covenant of Works, Man was bound to obey in *his own Person*. And so he is under the Covenant of Grace; though not in order to his Justification. “The Obedience of our *Surety* is accepted instead of *our own*.” This is neither a safe nor a Scriptural Way of Speaking. I would simply say, *We are accepted thro’ the Beloved. We have Redemption thro’ his Blood.*

P. 303. “THE Second Covenant was not made with *Adam*, or any of his Posterity, but with *Christ* in those Words, *The Seed of the Woman shall bruise the Serpent’s Head.*” For any Authority you have from these Words, you might as well have said, It was made with the Holy Ghost. These Words were not spoken to *Christ*, but of Him, and give not the least Intimation of any such Covenant as you plead for. They manifestly contain, if not a Covenant made with, a Promise made to *Adam* and all his Posterity.

P. 303. “CHRIST, we see, *undertook* to execute the Conditions.” We see no such Thing in this Text. We see here only a Promise of a Saviour, made by GOD to Man.

Ibid. “Tis true, I cannot fulfil the Conditions.” ’Tis not true. The Conditions of the New Covenant are *Repent* and *believe*. And these you can fulfil, thro’ *Christ* strengthening you. “’Tis equally true, this is not required at my Hands.” It is equally true, that is, absolutely false. And most dangerously false. If we allow this, Antinomianism comes

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comes in with a full Tide. "*Christ* has perform'd all that was *conditional* for me." Has He repented and believed for you? You endeavour to evade this by saying, "He perform'd all that was *conditional* in the *Covenant of Works*." This is nothing to the Purpose; for we are not talking of that, but of the *Covenant of Grace*. Now He did not perform all that was *conditional* in this Covenant, unless He repented and believed. "But He did unspeakably more." It may be so. But He did not do this.

P. 308. "BUT if *Christ's perfect Obedience* be *Ours*, we have no more Need of Pardon than *Christ Himself*." The Consequence is good. You have started an Objection which you cannot answer. You say indeed, "Yes, we do need Pardon; for in many Things we offend all." What then? If his *Obedience* be *Ours*, we still perfectly obey in Him.

P. 309. "BOTH the Branches of the Law, the Preceptive and the Penal, in the Case of Guilt contracted, must be satisfied." Not so. "*Christ* by his Death alone, (so our Church teaches) fully satisfied for the Sins of the whole World." The same great Truth is manifestly taught in the 31st Article. Is it therefore fair, is it honest, for any one to plead the Articles of our Church in Defence of Absolute Predestination? Seeing the 17th Article barely defines the Term, without either affirming or denying the Thing: Whereas the 31st totally overthrows and razes it from the Foundation.

Ibid. "BELIEVERS who are notorious Transgressors in themselves, have a sinless Obedience in *Christ*." O Siren Song! Pleasing Sound, to James Wheatley! Thomas Williams! James Reiley!

I KNOW not one Sentence in the Eleventh Dialogue, which is liable to Exception: But that grand Doctrine of Christianity, Original Sin, is therein proved by irrefragable Arguments.

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THE Twelfth likewise is unexceptionable, and contains such an Illustration of the Wisdom of GOD, in the Structure of the Human Body, as I believe cannot be parallell'd, in either Antient or Modern Writers.

THE former Part of the Thirteenth Dialogue is admirable. To the latter I have some Objection.

VOL. II. P. 44. "*Elijah* failed in his Resignation, and even *Moses* spake unadvisedly with his Lips." It is true: But if you could likewise fix some Blot upon venerable *Samuel* and beloved *Daniel*, it would prove nothing. For no Scripture teaches, That the Holiness of *Christians* is to be measured by that of any *Jew*.

P. 46. "Do not the *best* of Men frequently feel Disorder in their Affections? Do not they often complain, *When I would do Good, Evil is present with me?*" I believe not. You and I are only able to answer for ourselves. "Do not they say, *We groan being burthen'd*,—with the Workings of inbred Corruption?" You know, this is not the Meaning of the Text. The whole Context shews, the Cause of that Groaning was their longing to be with Christ.

P. 47. "THE Cure" of Sin "will be perfected in Heaven." Nay surely, in Paradise, if no sooner. "This is a noble Prerogative of the Beatific Vision." No: It would then come too late. If Sin remains in us 'till the Day of Judgment, it will remain for ever. "Our Present Blessedness does not consist in being free from Sin." I really think it does. But whether it does or no, if we are not free from Sin, we are not Christian Believers. For to all these the Apostle declares, *Being made free from Sin, ye are become the Servants of Righteousness*, Rom. vi. 18.

"If we were perfect in Piety (St. John's Word is, *Perfect in Love*) Christ's Priestly Office would be superseded." No: We should still need his Spirit

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Spirit (and consequently his Intercession) for the Continuance of that Love from Moment to Moment. Beside, we should still be encompassed with Infirmities, and liable to Mistakes, from which Words or Actions might follow, even though the Heart was all Love, which were not exactly right. Therefore in all these Respects, we should still have Need of *Christ's* Priestly Office: And therefore as long as he remains in the Body, the greatest Saint may say,

Every Moment, LORD, I need

The Merit of thy Death.

The Text cited from *Exodus* asserts nothing less than, That *Iniquity* "cleaves to all our holy Things till Death."

P. 48. "SIN remains, That the Righteousness of Faith may have its due Honour." And will the Righteousness of Faith have its due Honour no longer than Sin remains in us? Then it must remain, not only on Earth and in Paradise, but in Heaven also—"And the Sanctification of the Spirit its proper Esteem." Would it not have more Esteem, if it were a perfect Work?

Ibid. "IT (Sin) will make us lowly in our own Eyes." What, will Pride make us lowly? Surely the utter Destruction of Pride, would do this more effectually. "It will make us compassionate." Would not an entire Renewal in the Image of God make us much more so? "It will teach us to admire the Riches of Grace." Yea, but a fuller Experience of it, by a thorough Sanctification of Spirit, Soul and Body, will make us admire it more. "It will reconcile us to Death." Indeed it will not: Nor will any Thing do this, like perfect Love.

P. 49. "IT will endear the Blood and Intercession of *Christ*." Nay, these can never be so dear to any, as to those who experience their full Virtue, who are filled with the Fulness of God. Nor can any "feel their continual Need" of *Christ*, or "rely on Him" in the Manner which these do.

DIALOGUE 14. P. 57. "THE Claims of the Law are all answered." If so, Count Zinzendorf is absolutely in the right: Neither GOD nor Man can claim my Obedience to it. Is not this Antinomianism without a Mask?

P. 59. "YOUR Sins are expiated thro' the Death of *Christ*, and a *Righteousness* given you, by which you have free Access to GOD." This is not Scriptural Language. I would simply say, *By Him we have Access to the Father.*

THERE are many other Expressions in this Dialogue, to which I have the same Objection, namely, 1. That they are Unscriptural, 2. That they directly lead to Antinomianism.

THE First Letter contains some very useful Heads of Self-Examination. In the Second,

P. 91. I READ, "There is a *Righteousness* which supplies all that the Creature needs. To prove this *momentous* Point, is the Design of the following Sheets."

I HAVE seen such terrible Effects, of this unscriptural Way of Speaking, even on those *who had once clean escaped from the Pollutions of the World*, that I cannot but earnestly wish, you would speak no otherwise than do the Oracles of GOD. Certainly this *Mode of Expression* is not *momentous*. It is always *dangerous*, often *fatal*.

LETTER III. P. 93. "Where Sin abounded, Grace did much more abound: That as Sin had reigned unto Death, so might Grace—the free Love of GOD—reign thro' *Righteousness*, thro' our Justification and Sanctification, unto eternal Life, Rom. v. 20, 21. This is the plain natural Meaning of the Words. It does not appear, that one Word is spoken here about *imputed Righteousness*: Neither in the Passages cited in the next Page, from the Common-Prayer and the Article. In the Homily likewise that Phrase is not found at all, and the main Stress is laid on *Christ's shedding his Blood*. Nor

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Nor is the *Phrase* (concerning the *Thing*, there is no Question) found in any Part of the Homilies.

P. 101. "IF the Fathers are not explicit with Regard to the Imputation of *active* Righteousness, they abound in Passages which evince the *Substitution* of *Christ* in our Stead : Passages which disclaim all Dependence on any Duties of our own, and fix our Hopes wholly on the *Merits* of our Saviour. When this is the Case, I am very little solicitous about any *particular Forms of Expression*." O lay aside then those questionable, dangerous Forms, and keep closely to the Scriptural.

LETTER IV. P. 105. "The Authority of our Church and of those eminent Divines," does not touch those *particular Forms of Expression*: Neither do any of the Texts which you afterward cite. As to the Doctrine we are agreed.

Ibid. "THE *Righteousness* of God signifies, the Righteousness which God-Man wrought out." No. It signifies GOD's Method of justifying Sinners.

P. 107. "THE Victims figured the *Expiation* by *Christ's* Death, the cloathing with Skins, the *Imputation* of his Righteousness." That does not appear. Did not the One rather figure our Justification, the other, our Sanctification?

P. 109. ALMOST every Text quoted in this and the following Letter, in support of that *particular Form of Expression*, is distorted above Measure from the plain, obvious Meaning, which is pointed out by the Context. I shall Instance in a few, and just set down their true Meaning, without any farther Remarks.

To shew unto Man his Uprightness. To convince him of GOD's Justice, in so punishing him.

P. 110. He shall receive the Blessing—Pardon—from the LORD and Righteousness—Holiness—from the GOD of his Salvation,—the GOD who saveth him both from the Guilt and from the Power of Sin.

P. 111. I WILL *make Mention of thy Righteousness only.*—Of thy *Mercy.*—So the Word frequently means in the Old Testament. So it unquestionably means in that Text, *In (or by) thy Righteousness shall they be exalted.*

P. 112. SION shall be redeemed with Judgment—after severe Punishment—and her Converts with *Righteousness*—with the tender Mercy of GOD following that Punishment.

P. 113. IN (or thro') the LORD I have *Righteousness and Strength, Justification and Sanctification.* He hath clothed me with the *Garments of Salvation*—saved me from the Guilt and Power of Sin—Both of which are again exprest by, *He hath covered me with the Robe of Righteousness.*

P. 114. MY *Righteousness*—my *Mercy*—shall not be abolished.

P. 116. To make *Reconciliation for Iniquity*—to atone for all our Sins—and to bring in *everlasting Righteousness*, spotless Holiness into our Souls—And this Righteousness is not *Human*, but *Divine*. It is the Gift and the Work of GOD.

P. 117. THE LORD our *Righteousness*—The Author both of our Justification and Sanctification.

P. 127. “WHAT Righteousness shall give us Peace at the last Day, Inherent or Imputed?” Both. *Christ* died for us and lives in us, *That we may have Boldness in the Day of Judgment.*

LETTER V. P. 131. *That have obtain'd like precious Faith thro' the Righteousness*—the Mercy—of our LORD. *Seek ye the Kingdom of GOD and his Righteousness*—the Holiness which springs from GOD reigning in you.

P. 132. THEREIN is revealed the *Righteousness of GOD*—GOD's Method of justifying Sinners.

P. 135. “WE establish the Law, as we expect no Salvation without a perfect Conformity to it—namely, by *Christ*.” Is not this a mere Quibble? And a Quibble, which after all the labour'd Eva-

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sions of *Witsius* and a thousand more, does totally *make void the Law*? But not so does *St. Paul* teach. According to him, *without Holiness*, personal Holiness, *no Man shall see the LORD*. None who is not *himself* conform'd to the Law of God here, *shall see the LORD* in Glory.

THIS is the grand, palpable Objection to that whole Scheme. It directly *makes void the Law*. It makes Thousands content to live and die *Transgressors of the Law*, because *Christ* fulfilled it for them. Therefore tho' I believe, He hath *lived and died* for me, yet I would speak very tenderly and sparingly of the former; (and *never*, separately from the latter) even as sparingly as do the Scriptures, for Fear of this dreadful Consequence.

P. 138. "THE Gift of Righteousness must signify a Righteousness not their own." Yes, it signifies the Righteousness or Holiness, which God gives to and works in them.

P. 139. "THE Obedience of one is Christ's actual Performance of the whole Law." So here his Passion is fairly left out! Whereas his *becoming obedient unto Death*, that is, dying for Man, is certainly the chief Part, if not the whole which is meant by that Expression.

Ibid. "THAT the Righteousness of the Law might be fulfilled in us—That is, By our Representative in our Nature." Amazing! But this, you say, "agrees with the Tenor of the Apostle's Arguing. For he is demonstrating we cannot be justified by our own Conformity to the Law." No: Not here. He is not speaking here of the Cause of our Justification, but the *Fruits* of it. Therefore that unnatural Sense of his Words does not at all, "agree with the Tenor of his Arguing."

P. 140. I TOTALLY deny the Criticism on *δικαιοσύνη* and *δικάωμαι*, and cannot conceive on what Authority it is founded. O how deep an

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Aversion to Inward Holiness does this Scheme naturally create?

P. 142. "THE Righteousness they attained could not be any Personal Righteousness." Certainly it was. It was *implanted* as well as *imputed*.

P. 145. "FOR *Instruction in Righteousness*, in the Righteousness of *Christ*." Was there ever such a Comment before? The plain Meaning is, *For training up in Holiness* of Heart and of Life.

P. 146. *He shall convince the World of Righteousness*—That I am not a Sinner, but innocent and holy.

P. 148. "THAT *we might be made the Righteousness of GOD in Him*. Not intrinsically, but imputatively." Both the one and the other. *GOD thro' Him*, first *accounts* and then *makes* us *righteous*. Accordingly

P. 152. THE *Righteousness which is of GOD by Faith*, is both *imputed* and *inherent*.

P. 153. "MY Faith fixes on the both the *meritorious Life* and *atoning Death* of *Christ*." Here we clearly agree. Hold then to this, and never talk of the former without the latter. If you do, you cannot say, "Here we are exposed to no Hazard." Yes, you are to an exceeding great one: Even the Hazard of living and dying without Holiness. And then we are lost for ever.

THE Sixth Letter contains an admirable Account of the Earth and its Atmosphere, and comprizes Abundance of Sense in a narrow Compass, and exprest in beautiful Language.

P. 177. GEMS have "a Seat on the virtuous fair one's Breast." I can't reconcile this with St. Paul. He says, *Not with Pearls*: By a Parity of Reason, Not with Diamonds. But in all Things I perceive, you are too too favourable, both to
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the Desire of the Flesh and the Desire of the Eye. You are a gentle Casuist as to every Self-indulgence which a plentiful Fortune can furnish.

P. 182. "OUR Saviour's Obedience"—O say, with the good, old Puritans, our Saviour's *Death* or *Merits*. We swarm with Antinomians on every Side. Why are you at such Pains to increase their Number?

P. 194. *MY Mouth shall shew forth thy Righteousness and thy Salvation.*—Thy Mercy which brings my Salvation.

THE Eighth Letter is an excellent Description of the Supreme Greatness of *Christ*. I do not observe One Sentence in it, which I cannot cheerfully subscribe to.

THE Ninth Letter, containing a Description of the Sea, with various Inferences deduced therefrom, is likewise a Master-Piece, for Justness of Sentiment, as well as Beauty of Language. But I doubt whether, "mere *Shrimps*" P. 241, be not too low an Expression: And whether you might not as well, have said nothing of "*Cod*, the standing Repast of *Lent*:" Or concerning "the exquisite Relish of *Turbet*, or the Deliciousness of *Sturgeon*." Are not such Observations beneath the Dignity of a Minister of *Christ*? I have the same Doubt, concerning what is said (P. 264.) of "delicately flavour'd *Tea*, finely-scented *Coffee*; the *friendly Bowl*, the Pyramid of *Italian Figs*, and the *Pastacia-Nut* of *Aleppo*." Beside that the mentioning these in such a Manner is a strong Encouragement of Luxury and Sensuality. And does the World need this? The *English* in particular?—*Si non insaniunt satis sua sponte, instiga.*

LETTER 10. P. 271. "Those Treasures which spring from the Imputation of *Christ's Righteousness*." Not a Word of his atoning Blood? Why

do so many Men love to speak of his Righteousness, rather than his Atonement? I fear, because it affords a fairer Excuse for their own Unrighteousness. To cut off this, is it not better, to mention both together? At least never to name the former without the latter?

P. 285. "FAITH is, a Persuasion that *Christ* has shed his Blood *for me*, and fulfill'd all Righteousness *in my Stead*." I can by no Means subscribe to this Definition. There are Hundreds, yea Thousands of true Believers, who never once thought, one Way or the other, of *Christ's* fulfilling all Righteousness *in their Stead*. I personally know many, who to this very Hour have no Idea of it; and yet have each of them a Divine Evidence and Conviction, *Christ loved me, and gave Himself for me*. This is St. Paul's Account of Faith: And it is sufficient. He that *thus* believes is justified.

P. 287. "It is a *sure* Means of purifying the Heart, and *never fails* to work by Love." It *surely* purifies the Heart—if we *abide in it*; but not if we *draw back to Perdition*. It *never fails* to work by Love, while it continues; but if itself fail, farewell both Love and Good Works.

"FAITH is the Hand which receives all that is laid up in *Christ*." Consequently, if we *make Shipwreck of the Faith*, how much so ever is laid up in *Christ*, from that Hour we receive nothing.

LETTER II. P. 288. "FAITH in the *imputed Righteousness of Christ*, is a fundamental Principle in the Gospel." If so, what becomes of all those who think nothing about *imputed Righteousness*? How many who are full of Faith and Love, if this be true, must perish everlastingly?

P. 297. "THY Hands must urge the Way of the deadly Weapon, thro' the shivering Flesh, till it be plunged in the throbbing Heart." Are not these

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Unsettled Notions in RELIGION. 233

these Descriptions far too strong? May they not occasion unprofitable Reasonings in many Readers?

Ne puerum coram populo Medea trucidet.

P. 298. "How can he *justify* it to the World?"
Not at all. Can this then *justify* his Faith to the World?

P. 304. "You take the certain Way to obtain Comfort, the Righteousness of *Jesus Christ*." What, without the Atonement? Strange Fondness for an unscriptural, dangerous *Mode of Expression*!

P. 306. "So the Merits of *Christ* are derived to all the Faithful." Rather the Fruits of the Spirit: Which are likewise plainly typified by the Oil in *Zechariah's* Vision.

P. 310. "HAS the Law any Demand? It must go to Him for Satisfaction." Suppose, "Thou shalt love thy Neighbour as thyself." Then I am not obliged to love my Neighbour. *Christ* has satisfied the Demand of the Law *for me*. Is not this the very Quintessence of Antinomianism?

P. 311. "THE Righteousness wrought out by *Jesus Christ*, is wrought out for *all his People*, to be the Cause of their Justification, and the Purchase of their Salvation. The Righteousness is the Cause, the Purchase." So the Death of *Christ* is not so much as named! "For *all his People*" But what becomes of *all other People*? They must inevitably perish for ever. The Die was cast, or ever they were in Being. The Doctrine to *pass them by*, has

Consign'd their unborn Souls to Hell,
And damn'd them from their Mother's Womb!
I could sooner be a Turk, a Deist, yea an Atheist,
then I could believe this. It is less absurd to deny the very Being of GOD, than to make Him an Almighty Tyrant.

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P. 318. "THE whole World and all its Seasons, are rich with our Creator's Goodness. His tender Mercies are over all his Works." Are they over the Bulk of Mankind? Where is his Goodness to the Non-Elect? How are his tender Mercies over *Them*? "His Temporal Blessings are given to *them*." But are they to them Blessings at all? Are they not all Curses? Does not GOD *know* they are? That they will only increase their Damnation? Does not He *design* they should? And this you call *Goodness*! This is *tender Mercy*!

P. 321. "MAY we not discern pregnant Proofs of Goodness, in each individual Object?" No; on your Scheme not a Spark of it in this World or the next to the far greater Part of the Work of his own Hands!

P. 334. "Is GOD a generous Benefactor to the meanest Animals, to the lowest Reptiles? And will He deny my Friend what is necessary to his present Comfort, and his Final Acceptance?" Yea, will He deny it to any Soul that He has made? Would *you* deny it to any, if it were in *your* Power?

But if you *loved* whom GOD abhorr'd
The Servant were above his LORD.

P. 337. THE *Wedding Garment* here means Holiness.

P. 340. "THIS is his tender Complaint, They *will not come* unto Me!" Nay, that is not the Case; they *cannot*. He Himself has *decreed*, not to give them that Grace without which their Coming is impossible!

"THE Grand End which GOD proposes in all his favourable Dispensations to fallen Man, is to demonstrate the Sovereignty of his Grace." Not so: To impart Happiness to his Creatures, is his Grand End herein. "Barely to demonstrate his
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Sovereignty," is a Principle of Action fit for the great Turk, not the most High God.

P. 341. "God hath Pleasure in the Prosperity of his Servants. He is a boundless Ocean of Good." Nay, that Ocean is far from boundless, if it wholly passes by Nine-tenths of Mankind.

P. 342. "You cannot suppose God would enter into a fresh Covenant with a Rebel." I both suppose and know He did. "God made the New Covenant with *Christ*, and charged Him with the Performances of the Conditions." I deny both these Assertions, which are the Central Point wherein Calvinism and Antinomianism meet. "*I have made a Covenant with my Chosen.*"—Namely, with *David my Servant*. So God Himself explains it.

P. 362. "He will wash you in the Blood which atones and invest you with the Righteousness which justifies." Why should you thus continually put asunder, what God has joined?

P. 440. "God Himself at the last Day pronounces them righteous, because they are interested in the Obedience of the Redeemer." Rather, because they are washed in his Blood, and renewed by his Spirit.

UPON the Whole, I cannot but wish, that the Plan of these Dialogues had been executed in a different Manner. Most of the grand Truths of Christianity are herein both explained and proved with great Strength and Clearness. Why was any Thing intermixt, which could prevent any serious Christian's recommending them to all Mankind? Any Thing which must necessarily render them exceptionable, to so many Thousands of the Children of God? In practical Writings I studiously abstain from the very Shadow of Controversy. Nay, even in Controversial, I do not knowingly

knowingly write one Line, to which any but my Opponent would object. For *Opinions* shall I destroy the Work of God? Then am I a Bigot indeed. Much more, if I would not drop any *Mode of Expression*, rather than offend either Jew or Gentile, or the Church of God.

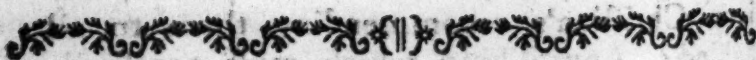
I am,

With great Sincerity,

Dear Sir,

Your affectionate Brother and Servant,

J. W.

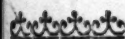


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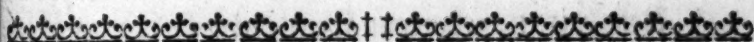
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AGAINST A

Separation *from the Church of* ENGLAND.



WHETHER it be *lawful* or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means *expedient* for us to separate from the Establish'd Church :

1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation:

2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offence to those who seek and desire Occasion, to all the Enemies of GOD and his Truth :

3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any, farther Benefit from our Preaching :

4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing
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us at all, and thereby leave them in the Hands of the Devil :

5. BECAUSE it would occasion many Hundreds if not some Thousands of those who are now united with us, to separate from us ; yea, and some of those who have a deep Work of Grace in their Souls :

6. BECAUSE it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now sweetly united together in Love. We mostly think and speak the same Thing. But this would occasion inconceivable Strife and Contention between those who left, and those who remained in the Church, as well as between those who left us and those who remained with us : Nay, and between those very Persons who remained, as they were variously inclined one Way or the other :

7. BECAUSE, whereas Controversy is now asleep, and we in great Measure live peaceably with all Men, so that we are strangely at Leisure to spend our whole Time and Strength, in enforcing plain, practical, vital Religion, (O what would many of our Forefathers have given, to have enjoyed so blessed a Calm ?) This would utterly banish Peace from among us, and that without Hope of its Return. It would engage me for one, in a thousand Controversies, both in Publick and Private ; (for I should be in Conscience obliged to give the Reasons of my Conduct, and to defend those Reasons against all Opposers) and so take me off from those more useful Labours, which might otherwise employ the short Remainder of my Life :

8. BECAUSE to form the Plan of a New Church would require infinite Time and Care, (which might be far more profitably bestow'd,) with much more Wisdom and greater Depth and Extensiveness of Thought, than any of us are Masters of :

9. BECAUSE from some having barely entertained a distant Thought of this, evil Fruits have already

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ready followed, such as Prejudice against the Clergy in general; an Aptness to believe Ill of them; Contempt, (not without a Degree of Bitterness) of Clergymen as such, and a Sharpness of Language toward the whole Order, utterly unbecoming either Gentlemen or Christians:

10. BECAUSE the Experiment has been so frequently tried already, and the Success never answer'd the Expectation. GOD has since the Reformation rais'd up from Time to Time many Witnesses of pure Religion. If these liv'd and died (like *John Arndt*, *Robert Bolton* and many others) in the Churches to which they belong'd, notwithstanding the Wickedness which overflow'd both the Teachers and People therein; they spread the Leaven of true Religion far and wide, and were more and more useful, 'till they went to Paradise. But if upon any Provocation or Consideration whatever, they separated and founded distinct Parties, their Influence was more and more confined; they grew less and less useful to others, and generally lost the Spirit of Religion themselves in the Spirit of Controversy:

11. BECAUSE we have melancholly Instances of this, even now before our Eyes. Many have in our Memory left the Church, and form'd themselves into distinct Bodies. And certainly some of them, from a real Persuasion, that they should do GOD more Service. But have any separated themselves and prosper'd? Have they been either more holy, or more useful than they were before?

12. BECAUSE by such a Separation we should not only throw away the peculiar Glorifying which GOD has given us, That we do and will suffer all Things for our Brethren's Sake, tho' the more we love them, the less we be loved: But should act in direct Contradiction to that very End, for which we believe GOD hath rais'd us up. The chief Design of this Providence in sending us out, is undoubtedly,

To

To quicken our Brethren. And the first Message of all our Preachers is, to the lost Sheep of the Church of *England*. Now would it not be a flat Contradiction to this Design, To separate from the Church? These Things being consider'd, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us: Were it only on this Ground, That it is by no Means expedient.

II. It has indeed been objected, That 'till we do separate, we cannot be a compact, united Body.

It is true, we cannot 'till then be a *compact united Body*, if you mean by that Expression, A Body distinct from all others. And we have no Desire so to be.

It has been objected, *Secondly*, "It is mere Cowardice and Fear of Persecution which makes you desire to remain united with them."

THIS cannot be proved. Let every one examine his own Heart, and not judge his Brother.

It is not probable. We never yet, for any Persecution, when we were in the Midst of it, either turned back from the Work, or even slacken'd our Pace.

BUT this is certain: That although Persecution many Times proves an unspeakable Blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can; when persecuted in one City, to flee into another. If God should suffer a General Persecution, who would be able to abide it, we know not. Perhaps those who talk loudest, might flee first. Remember the Case of Dr. Pendleton.

III. UPON the whole, one cannot but observe How desirable it is, That all of us who are engaged

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in the same Work, should think and speak the same Thing, be united in one Judgment, and use one and the same Language.

Do we not all now see *Ourselves*, the *Methodists* (so called) in general, *the Church* and *the Clergy* in a clear Light?

WE look upon *ourselves*, not as the Authors or Ringleaders of a particular Sect or Party; (It is the farthest Thing from our Thoughts :) But as Messengers of GOD, to those who are Christians in Name, but Heathens in Heart and in Life, to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore Debtors to all these, of whatever Opinion or Denomination: And are consequently to do all that in us lies, to please all, for their Good, to Edification.

WE look upon the *Methodists* (so called) in general, not as any particular Party; (This would exceedingly obstruct the Grand Design, for which we conceive GOD has raised them up) But as living Witnesses in, and to every Party, of that Christianity which we preach; which is hereby demonstrated to be a real Thing, and visibly held out to all the World.

WE look upon *England* as that Part of the World, and *the Church* as that Part of *England*, to which all we who were born and have been brought up therein, owe our first and chief Regard. We feel in ourselves a strong *Στοργή*, a Kind of Natural Affection for our Country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar Concern for our Brethren, for that Part of our Countrymen, to whom we have been joined from our Youth up, by Ties of a Religious as well as a Civil Nature. True it is, that they are in general, *without GOD in the World*. So much the more do our Bowels yearn over them. They do lie in *Darkness* and the *Shadow of Death*. The more tender is our Com-

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passion for them. And when we have the fullest Conviction of that complicated Wickedness which covers them as a Flood, then do we feel the most (and we desire to feel yet more) of that inexpressible Emotion, with which our blessed LORD beheld *Jerusalem*, and wept and lamented over it. Then are we the most willing to *spend and to be spent* for them, yea, to *lay down our Lives for our Brethren*.

WE look upon *the Clergy*, not only as a Part of these our Brethren, but as that Part whom God by his adorable Providence, has called to be Watchmen over the rest, for whom therefore they are to give a strict Account. If these then neglect their important Charge, if they do not watch over them with all their Power, they will be of all Men most miserable, and so are entitled to our deepest Compassion. So that to feel, and much more to express either Contempt or Bitterness toward them, betrays an utter Ignorance of ourselves and of the Spirit which we especially should be of.

BECAUSE this is a Point of uncommon Concern let us consider it a little farther.

THE Clergy wherever we are, are either Friends to the Truth, or Neuters, or Enemies to it.

If they are Friends to it, certainly we should do every Thing, and omit every Thing we can with a safe Conscience, in order to continue, and if it be possible, increase their Good-will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their Sakes and for the Sake of their several Flocks, to give their Neutrality the right Turn, that it may change into Love rather than Hatred.

If they are Enemies, still we should not despair of lessening, if not removing their Prejudice. We should try every Means again and again. We should employ all our Care, Labour, Prudence, joined with fervent Prayer, to overcome Evil with Good, to melt their Hardness into Love.

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It is true, that when any of these openly wrest the Scriptures, and deny the grand Truths of the Gospel, we cannot but declare and defend, at convenient Opportunities, the important Truths which they deny. But in this Case especially we have Need of all Gentleness and Meekness of Wisdom. Contempt, Sharpness, Bitterness can do no Good. *The Wrath of Man worketh not the Righteousness of GOD.* Harsh Methods have been tried again and again (by two or three unsettled Railers): At *Wedgebury, St. Ives, Cork, Canterbury.* And how did they succeed? They always occasion'd numberless Evils; often wholly stopt the Course of the Gospel. Therefore were it only on a prudential Account, were Conscience unconcerned therein, it should be a sacred Rule to all our Preachers, "No Contempt, no Bitterness to the Clergy."

2. MIGHT it not be another (at least Prudential) Rule, for every *Methodist* Preacher, "Not to frequent any Dissenting Meeting?" (Tho' we blame none who have been always accustomed to it) But if *we* do this, certainly our People will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate, neither is this expedient. Indeed we may attend our Assemblies, and the Church too; because they are at different Hours. But we cannot attend both the Meeting and the Church, because they are at the same Hours.

If it be said, "But at the Church we are fed with Chaff, whereas at the Meeting we have wholesome Food:" We answer, 1. The Prayers of the Church are not Chaff: They are substantial Food for any who are alive to GOD. 2. The LORD'S Supper is not Chaff, but pure and wholesome for all who receive it with upright Hearts. Yea, 3. In almost all the Sermons we hear there, we hear many great and important Truths. And whoever has a spiritual Discernment, may easily separate the Chaff from

from the Wheat therein. 4. How little is the Cause mended at the Meeting? Either the Teachers are *New Light Men*, denying the LORD that bought them, and overturning his Gospel, from the very Foundations: Or they are Predestinarians, and so preach Predestination and Final Perseverance, more or less. Now whatever this may be to them who were educated therein, yet to those of our Brethren who have lately embraced it, repeated Experience shews it is not wholesome Food: Rather to them it has the Effect of deadly Poison. In a short Time it destroys all their Zeal for GOD. They grow fond of Opinions and Strife of Words. They despise Self-denial and the daily Cross; and to complete all, wholly separate from their Brethren.

3. NOR is it expedient for any *Methodist* Preacher, to imitate the Dissenters in their Manner of Praying: Either, in his *Tone*: All particular Tones both in Prayer and Preaching should be avoided with the utmost Care: Nor in his *Language*; all his Words should be plain and simple, such as the lowest of his Hearers both use and understand: Or in the *Length* of his Prayer, which should not usually exceed four or five Minutes, either before or after Sermon. One might add, Neither should we sing, like them, in a slow, drawling Manner: We sing swift, both because it saves Time, and because it tends to awake and enliven the Soul.

4. *Fourthly*, If we continue in the Church not by Chance or for Want of Thought, but upon solid and well weigh'd Reasons, then we should never speak contemptuously of the Church, or any Thing pertaining to it. In some Sense, it is the Mother of us all, who have been brought up therein. We ought never to make her Blemishes Matter of Diversion, but rather of solemn Sorrow before GOD. We ought never to talk ludicrously of them; no, not at all, without clear Necessity. Rather, we should

should conceal them as far as ever we can, without bringing Guilt upon our own Conscience. And we should all use every Rational and Scriptural Means, to bring others to the same Temper and Behaviour. I say, *All*; for if some of us are thus minded, and others of an opposite Spirit and Behaviour, this will breed a real Schism among ourselves. It will of Course divide us into Two Parties; each of which will be liable to perpetual Jealousies, Suspicions and Animosities against the other. Therefore on this Account likewise, it is expedient in the highest Degree, that we should be tender of the Church to which we belong.

5. IN order to secure this End, to cut off all Jealousy and Suspicion from our Friends, and Hope from our Enemies, of our having any Design to separate from the Church, it would be well for every *Methodist*-Preacher, who has no Scruple concerning it, to attend the Service of the Church, as often as conveniently he can. And the more we attend it, the more we love it, as constant Experience shews. On the contrary, the longer we abstain from it, the less Desire we have to attend it at all.

6. *Lastly*, WHEREAS we are surrounded on every Side, by those who are equally Enemies to us and to the Church of *England*; and whereas these are long practised in this War, and skilled in all the Objections against it: While our Brethren on the other Hand are quite Strangers to them all, and and so on a sudden know not how to answer them: It is highly expedient for every Preacher to be provided with sound Answers to those Objections, and then to instruct the Societies where he labours, how to defend themselves against those Assaults. It would be therefore well for you carefully to read over the foregoing Preservative, together with *Serious Thoughts concerning Perseverance and Predestination*
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calmly consider'd. And when you are Masters of them yourselves, it will be easy for you to recommend and explain them to our Societies : That they may *no more be tost to and fro by every Wind of Doctrine*; but being settled in one Mind and one Judgment, by solid scriptural and rational Arguments, *may grow up in all Things into Him who is our Head, even Jesus Christ.*

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